A Briefe

EXPOSITION

WITH

Practicall Obſervations

UPON

The Whole Book

OF

ECCLESIASTES.

By that late pious and worthy Divine,

Mr. JOHN COTTON,

Paſtor of *Boſton* in *New-England.*

PUBLISHED,

By ANTHONY TUCKNEY, *D. D.*

Maſter of St. *Johns Colledge* in *Cambridge.*

The Second Impreſſion, Corrected.

LONDON,

Printed by *W. W.* for *Ralph Smith* at the Bible in *Cornhill.* 1657.

X.223.8
C829b
1657

To the Right Worshipful,

Mr. *George Caborn*, Mayor;

With the Aldermen, Common-Councel, Ministers, and the rest of my Christian friends of *Boston* in *Lincolnshire*.

Dearely Beloved,

THe large interest which I have long enjoyed in your favour, and which *you* must ever have in my heart, hath imboldened me to prefix your names to this Peece; And with the more confidence of your acceptance, because in it an addresse is made to you at *once* by *two*, who sometimes were *together* your Ministers in the Gospel of Christ: by the ever to be honoured Mr. *Cotton* in the *Book*, and by my unworthy *selfe*, in the *review* and *Dedication* of it: Both now removed from you. The *one*, first to a remote part of the world, there to plant *Churches*; and thence (after that happy work done) to heaven: The *other*, to some more publique service neerer hand: in which I humbly crave the best helpe of your prayers, as you are constantly remembred in mine; and that with more strength of affection, whilst I oft call to mind those most comfortable dayes, in which I enjoyed the happinesse of joynt-Ministry with so able and faithfull a Guide; and both of us so much satisfaction and encouragement from a people so united in the love both of the truth, and of one another. I cannot read what *Paul* writeth of his *Thessalonians*, but I think

The first Chapters of both his Epistles to them.

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think I read over what we then found in *Boston*. They were then very happy dayes with you when *your faith did grow exceedingly*, and *your love* to Christs Ordinances, Ministers, servants, and to one another *abounded*. Although your Town be situate in a low Country, yet God then raised your esteem very high, and your eminency in Piety over-topped the heighth of
Cant. 1. 3. you steeple; your name *was as an oyntment poured out*, and your *renown went forth, for that*
Ezek. 16. 14. *beauty and comlinesse which God had put upon you*. How it is now with you, at this distance, I cannot so well judge; onely I desire you would please seriously to consider whether the *new wine or the old be better*, & ever think that best which doth not intoxicate us into *staggering* from the *Truth*, and *falling* off from one another; but so cheareth the heart, as yet maketh us humble and meek, & keepeth us close to God, his truth, ordinances, the power of his grace, and all those duties in which the faithfull among you formerly walked with God, met with peace, and at last reached heaven. Such a frame of spirit, and way, I can remember, was sometimes among you; and as oft as I remember it, I desire not to forget to praise God for it. *What was then your bles-*
Gal. 4. 15. *sednesse?* And what then was, I humbly beseech God may so revive and continue, that you may prove a little modell, and fore-taste of that blessed Church, which God will *make an e-*
Isai. 66. 15 *ternall excellency, & a joy of many generations.* This you and I have the more cause to desire and endeavour, because

1. *Miserum est fuisse*, it is a great misery to have it said of us, that we have been happy. *Fuimus Troes*,

Troes, fuit Ilium, was but a ſad word; & it is a ſadder thing for the Sun of righteouſneſs which had ſometimes ſhone glorioufly upon any particular Church or people at laſt to ſet in a cloud if ſuch a light come to be darkned, how *great is that darkneſs?* After the light is put out, the room proveth darker then if it had never been ſet up; & the remembrance of thoſe former pleaſant things once enjoyed, but afterwards loſt, added to, and aggravated the Churches lamentation. Lam. 1.7.

2. And yet ſuch a lamentable condition hath been and may be the lot of ſuch places & people which God ſometimes hath highly honoured, when they have grown fat and wanton together *Bethel* hath proved *Bethaven*; in after times we find young prophane mockers in *Bethel*, & ſcornfull neuters in *Penuel*. Go to *Shi'oh*; think of the ſometimes glorious Churches of *Aſia*. As *Empires* and *Kingdomes*, ſo particular *Churches* have had their periods. I have ſometimes on purpoſe viſited ſome places where *God* had before planted his *Church* and a faithfull *Miniſtry*, to ſee if I could diſcern any footſteps & remembrances of ſuch a mercy; and *loe they were all grown over with thornes, and nettles had covered the face thereof, & the ſtone-wall thereof is broken down.* Hoſ. 10.5. 2 Kings 2. Iudg. 8.8. Ier. 7.12. Prov. 24. 31.

3. And which is more ſad, in ſome of them never, in others very hardly built up againe: *God* proving ſevere, when *we* grow wanton, & ſo as he *removeth the Candleſtick*, when we play, or fight by the light of the candle ſet up in it; ſo he is very hardly induced to light it againe in that place where it hath once been wantonly or frowardly put out: there are more hopes of recovering a particular perſon fallen, by vertue of Rev. 2.5.

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an everlaſting covenant made with him (although he may goe halting to his grave, and never here againe riſe up to his former comforts and enlargements) but a particular Church or people (unleſſe it be that of the Jewes, who in the great Jubile after their rejection ſhall again, returne to their former poſſeſſions) cannot claime the like priviledge of ſuch a Covenant. The *Ark* never returned to the ſame place from whence it was in a way of judgement removed; and the *glory of the Lord*, when after its gradual removes, was at laſt quite gone from the firſt *Temple*, was not fully reſtored in the *ſecond*, till *Chriſts* firſt comming; nor will it be in this their rejection, till his ſecond. I thinke there will be found very few inſtances of Gods preſence & ordinances long enjoyed by a people, and after abuſed & rejected, if thereupon loſt, eaſily (if at all) reſtored: the faith *once delivered to the Saints*, is not wont to be received or loſt the *ſecond time*. The reaſon is, becauſe a jealous God can leaſt indure, upon triall made of him, to be ſleighted in *that* wherein he would moſt commend to us his ſpeciall love, and ever accounts the rejecting of ſuch ſpeciall tokens of it, as a renouncing of himſelf. *They have not rejected thee but me.* And as the *Husband* in the *law* pleaded ſome uncleanneſſe in his wife, when he put her away: ſo God makes account that we tell the world, that we have found *iniquity* in him, when we *go far from him, and walk after vanity*, & that he hath beene a *wilderneſs and land of darkneſs, when we prove Lords, and will come no more at him. Dear Friends*, he hath not beene ſo to you, even your *enemies being judges*, and your owne experience will

Ier. 3. 1. 12, 13, 14, 8. 4.

Iude. v. 3.

2 Sam. 8. 7.

Deut. 24. 1

Jer. 2. 5.

v. 31.

will beare witneſſe for him, that his Goſpel, even in poynt of outward advantage, hath paid for its entertainement. Theſe *thick cords of love* therefore (I hope) will binde you cloſe to him, and ſtrongly draw you off from what ever may be a meanes of drawing you away from him, and ſo by your continuing to be *planted in the houſe of the Lord, & by your ſtill flouriſhing in the Courts of our God, you will proclaime to all, that he is upright, and that there is no unrighteouſneſſe in him.* Theſe (*Dearly beloved*) are my affectionate deſires, & hopes of you; and yet in regard of the unſetledneſſe of theſe times, and the wildneſſe of many mens ſpirits in them, you will pardon mee if I be *jealous over you with a godly jealouſie*; and that having this fit opportunity, I take the boldneſs, by *putting you in remembrance* of what ſometimes you were, *to ſtir you up to* keep warme your *firſt love*, and *to doe your firſt works*; *to be watchfull, and to ſtrengthen the things that remaine*, eſpecially if any *be ready to dye*. To hold faſt the forme of ſound words, whereto *you have beene formerly delivered*, and to hold up the *power of godlineſſe*.

Pſal. 92. 13 14, 15.

2 Pet. 1. 13. Rev. 2. 4, 5 Rev. 3. 2. 2 Tim. 1. 13 Rom. 6. 17

In your ſelves, by the conſtant exerciſe of Faith, Repentance, ſelf-examination and humiliation, ſelf-denial and mortification, &c.

In your publique government, by reviving your ancient care and zeal for the ſanctifying of Gods Sabbaths countenancing his miniſters and Ordinances, and diſcountenancing whatever Doctrines or practiſes are contrary to *the truth as it is in Jeſus, and the power of godlineſſe*.

In your families, by private prayer, ſinging of Pſalms, Catechizing your children and ſervants, training

training them up in Gods feare, and reſtraining them from that pride, wantonneſſe, & ſtubbornneſſe which your faithfull *Paſtor* (now with God) was wont much to complaine of, and which in theſe looſer times, I wiſh, you had not cauſe much more now to bewaile.

Now the good Lord help you to ſtand up for God in your ſeverall places, and ſo *ſerve your generations, that peace and truth may be in your daies*; that in them your Sun may not go down, but when you are *gathered to your fathers*, in your hopeful & happy poſterity it may riſe with greater ſtrength and glory, as drawing neerer to a more glorious day now approaching; that then another *generation may not ariſe after you*, wch ſhal not *know the God of their fathers*, & ſo the ages to come may be to ſeek for *Samnium in Samnio*, *old Boſton in New*. But on the contrary,

That your ſeed may be ſo known among the Gentiles, and your of-ſpring among the people, that all that ſee them, may acknowledge them to be the ſeed which the Lord hath bleſſed.

That this may be the everlaſting covenant wch God ſhall *make with you* & them, that *his Spirit and word ſhall not depart out of your mouth, nor out of the mouth of your ſeed, nor out of the mouth of your ſeeds ſeed, from hence forth and for ever*:

But that *your congregation* may be a *Zion, which God hath choſen, and deſired for his habitation*, of which he may ſay, *This is my reſt for ever, here will I dwell, for I have deſired it*: is, and (God enabling me) ſhall be, the moſt hearty deſire and prayer of him

Act. 13. 36
2 Kings 20. 19.
Iudg. 2. 30.
Iſai. 63. 9.
Iſai. 59. 21
pſal. 132. 13. 14.

Who deſireth to have no dominion over your faith, but to be an helper of your joy,

ANTHONY TUCKNEY.

From S. *Johns Colledge* in *Cambridge*, *July* 7. 1654.

A Briefe Expoſition upon ECCLESIASTES.

THis whole Book is a Diſcourſe not unſeaſonable for this Countrey, wherein men, that have left all to enjoy the Goſpel, now (as if they had forgotten the end for which they came hither) are ready to leave the Goſpel for outward things; which are here lively and clearly demonſtrated to be *vanity*, yea, *vanity of vanities*.

Obj. But were not ſomething of Chriſt more proper for a Miniſter of the Goſpel to handle?

Anſ. The way to ſtir us up to ſeek after Chriſt, is to behold (and be convinced of) the vanity of all things here below.

When *Eve* brought forth *Cain*, ſhe hoped ſhe had got the Promiſed ſeed, *Gen.*4.1. with 3. 15.

But when ſhe ſaw by his ſpirit and carriage, that ſhe was deceived in him, ſhe called her next ſonne *Abel*, *Gen.*4,2. which ſignifieth vanity.

And So ſhe muſt ſee all things to be, before ſhe bring forth *Seth*, the Father of the promiſed ſeed: Now *Abel*, or Vanity, expreſſeth the ſtate of all the creatures by the fall. And *Solomon* taketh up *Eves* word, and amplifieth it, *vanity, yea, vanity of vanities*. So this whole book is a Commentary upon the ſtate of corruption, *Rom.*8. 20. A fit Introduction to Chriſt in the *Canticles*.

¶ CHAP. 1. Ver. 1 2

Ver. 1. *The words of the Preacher, the ſonne of David, King in Jeruſalem.*

2. *Vanity of vanities, ſaith the Preacher: vanity of vanities, all is vanity.*

THe chiefe good of the ſonnes of men, which the morall Philoſophers among the Heathen ſought after, but found not, *Solomon* in this book truly and fully openeth

to

to us. The Philosophers being vain and wicked themselves; how could they finde or teach the true chiefe good? but this wise and good King, upon his own experience, both found it himself, and taught us to finde it after him.

The summe of his discourse standeth upon these two points: 1. That the chiefe good of the sonnes of men is not to be found in all the creatures under the Sun, nor in mens labours and waies about them. For they are all vanity and vexation of Spirit. 2. That it is to be found in the feare of God and keeping his Commandements, *Chap.*12.v.13.

These two verses contain, First, the Title of the book; wherein the book is set forth, 1. By the Author: 2. And he by, 1. His condition, *Coheleth.* 2. His Linage, the sonne of *David.* 3. By his Office, a King. 4. The place of his government, in *Hierusalem*, v.1.

Secondly, the Argument, or sum of his discourse, or at least of the former part of it, *v.* 2. Wherein is set forth 1. The condition of all things, by the Adjunct of *vanity*, *All is vanity.* And this vanity is amplified by many ornaments of Rhetorique:

1. An Hyperbole, *vanity* it selfe; for, Vaine.

2. *Polyptoton*, *vanity of vanities.*

3. *Epizeuxis*, the like sound continued in the same sentence, *vanity of vanities.*

4. *Anadiplosis*, (the same sound repeated in the end of one sentence, and the beginning of the other) *vanity of vanities*, *vanity* &c,

4. *Epanalepsis*, (the same sound repeated in the beginning of the sentences, and in the end) *vanity* &c. *all is vanity.*

6. *Anaphora* (the same sound repeated in the beginning of the sentence) *vanity* &c. *vanity* &c.

7. *Epistrophe* (the same sound repeated in the end of the sentences) *of vanities* &c. *of vanities.*

8 *Epanodos* (the same sound repeated in the beginning and midst, in the midst and end) *vanity*, *vanity*, *vanity.*

9. *Numerus Oratorious*, (the same number of syllables repeated in both sentences) *vanity of vanities*, *vanity of vanities.*

10 *Climax*, (the same sound continued and increased by degrees) *vanity of vanities*, *vanity of vanities* &c.

11. *Paranomasia*, (the repeating of like sounds, yet somewhat differing)

2. This

2. This confirmed by the Teſtimony of *Coheleth*, ſaith the Preacher, *verſ.* 2.

CHAP. 1. Verſ. 1, 2.

THe words of *Coheleth*]. *Solomon* had four names: *Solomon*, *Jedidiah*, *Lemuel*, *Coheleth*, 2 *Sam.* 12. 24, 25. *Prov* 31. 1. 4. and the Text. This name *Coheleth* is onely given him in this Book, when after long experience of all earthly vanities, he in his old age ſpeaketh to wean his people from them, and teacheth them the feare of the Lord for their chiefe good.

It is a participle of a verb out of uſe in the Active voice, yet in the Paſſive uſed to ſignifie, to be gathered, or aſſembled; whence קָהָל a Congregation; קֹהֶלֶת then being a Noune or Participle of the Feminine gender, may imply to us theſe three things:

Firſt, *Solomons* gathering himſelfe to the Church and Aſſembling therewith, when yet his wives, and many other Idolaters with them aſſembled to the Conventicles, and Synagogues of falſe gods.

Secondly, That in this true Church aſſembled, he was *Anima concionans, in hæc verba*, he ſpake theſe words, or delivered them in the Congregation, by word or writing, as a teſtimony of his repentance: which may alſo further appeare if we conſider,

1. What he ſaith by his experience of the dangerouſneſſe of enticing-women, even his own; and of his deliverance out of their hands, as being beloved of God, *Eccleſ.* 7. 26, 27, 28.

2. The frame of the whole book which ſpeaketh ſadly of the bitterneſſe of all earthly vanities after his long experience of all of them in his old age.

Thirdly, that he delivered theſe things from his heart and ſoule, not out of any policy of State, to ſatisfie the people. *Pſal.* 68. 11. *Eſay* 40. 9.

So the Feminine gender is expounded, *Pſal.* 16. 2.

Uſe 1. To perſwade us of *Solomons* repentance after his fall. Such as think he fell finally and totally, are not onely hereby refuted, but by all thoſe arguments which prove the perſeverance of the Saints, which are many and impregnable; And beſides, by ſuch other arguments as more peculiarly concern *Solomon* himſelf, as.

1. Our

1. Our Saviours teſtimony, that all the Prophets are in heaven, *Luke* 13. 28.

Now *Salomon* was a Prophet, ſeeing the whole Scripture was penned by no other but Prophets and Apoſtles, 2 *Pet.*1.19,20,21. *Eph.*2.20.

Balaam, though he propheſied, as did alſo *Saul*, yet neither of them were Prophets; a ſpirit of prophecy reſted not upon them. *Ioſ.* 13.22.

2. He is ſaid to be loved of God, and therefore by Gods own appointment to be named *Jedidiah*, 2 *Sam.*12.25.

Now Gods love is the pledge, as of *Jacobs* election, *Rom.*9.13. ſo of *Solomons*; God is not wont to give names to things but according as he findeth them, or purpoſeth to make them; *Whom he loveth, he loveth to the end.* John 13. 1. To ſay, That was onely meant in regard of not taking the Kingdom from him, and his Poſterity, as he did from *Saul*, is to wreſt the Text, which promiſeth,

1. That he will be a father to him.
2. For his perſon, that he will not take his mercy from him.
3. For his kingdom, that it ſhall not be taken away.

Uſe 2. To teach us to accept this book with greater reſpect. The Sunne never ſhineth more glorioufly then when it breaketh forth out of ſome dark cloud: nor the graces of Gods Spirit, than when they have over-wreſtled ſome cloud of Temptations and ſinnes, and break forth into Repentance. So was it with *David* alſo, in *Pſalm* 51.

The ſonne of David] Which he mentioneth in ſundry reſpects.

Firſt, it is honourable to be the ſonne of a Prince, *Eccleſ.* 10. 17.

Secondly, it procureth the more reverence, a Prophet to be the ſonne of a Prophet.

Thirdly, It is comfortable to be the ſonne of a man after Gods own heart, for the Covenants ſake, *Gen.*17.7. And eſpecially of *David*, for the promiſe ſake made to him, and to his ſeed after him, 2 *Chro.*7.11, *to* 15.

Uſe 1. To procure reverent acceptance of the Doctrine of this book for the Penmans ſake: For though it little skilleth what the pen be, of a Gooſe or Swans quil, or Ravens, yet when God delighteth to uſe ſuch an inſtrument, ſo richly adorned with many priviledges, it challengeth from us the

the more due reſpect. It is a book written by the eldeſt ſonne of Wiſdome.

Uſe 2. To teach parents that ſend their children to the Univerſity, to ſeek to excell in eminency of grace, and love amongſt men. It will adde ſome luſtre and credit to their childrens miniſtery, as *Zachary* and *Elizabeths* godlineſſe (*Luke* 1.6.) did to *John Baptiſts*, and *Davids* to *Solomons*.

King in Jeruſalem] King as having ſoveraigne power of life and death; to whom it belonged to be as a head to counſell, and direct, and rule the people; to be alſo as a ſhepheard to feed the people with wholſome laws and inſtitutions, and examples of good life, and to drive them from feeding in unwholſome Paſtures upon unſavory vanities.

In Jeruſalem] the City of God, the mother Church of *Iſrael*, then a faithfull City, full of faithfull and good people, though afterwards an harlot.

He doth not ſay, *King of Iſrael*, as *Prov* 1.1. but *in Jeruſalem*: intimating that his converſing in this faithfull City, amongſt ſo many good people, was ſome means the ſooner to bring him to a ſight of his ſinne, and to enditing and penning theſe words, which ſhew his repentance.

It could not be, but that *Solomon* muſt needs read in the countenances of his people, when he came abroad to Church and Judgement-ſeat, and heare likewiſe by intelligence of his wiſe Counſellors, how much the Citizens of *Jeruſalem* were grieved with his building Idolatrous Temples, and tolerating falſe worſhip in them: The which might well provoke him to a more ſerious ſight of his ſin, and to make mention of the City in the words that ſhew his repentance. Beſides, in a Penitentiall diſcourſe, the full latitude of titles is unſeaſonable.

Uſe 1. To ſhew us that God uſeth inſtruments of all ſorts in penning the Scriptures, as wel ſome Kings, (as *David* and *Solomon*) as ſome Fiſhermen, (as amongſt the Apoſtles) and Herdſmen, (as *Amos*,) and Prieſts (as *Jeremy*:) that all ſorts might meet with ſtyle and phraſe of ſpeech, meet for them.

Uſe 2. That it is no disgrace to any man, or to any mans children, to be Preachers; *Solomon* and *David*, both Kings and both Prophets; yea *Solomon* ſtudying to teach the people knowledge, *Eccleſ.* 12.9, 10. The Angels, higher then the higheſt

higheſt men, *are all miniſtring ſpirits*, &c. *Heb.*1.14.

Uſe 3. It is no unbeſeeming Office for Kings to write good books, or to publiſh their repentance after their publique ſins, *Pſal.*51.

Uſe 4. To let us ſee what a benefit it is for a Miniſter or Magiſtrate to live amongſt good people; They mutually help one another to avoyd ſin, and to come out of it.

Uſe 5. To adde ſtill the more due reſpect to this book, penned by a King, and a King of the Church of God.

Uſe 6. To teach Penitents, not to affect the expreſſion of Titles or ſtiles of honour at large.

Chap. 1. Verſ. 2.

Vanity of vanities, ſaith the Preacher: vanity of vanities, all is vanitie.

VAnity *of vanities, &c.*] The Logicall and Rhetoricall reſolution of theſe words, is delivered above in opening the firſt Verſe.

Doct. 1. All things under the Sunne (whether creatures of God, or labours of men) are altogether vain, to the attaining of true happineſſe: Or thus, Are exceſſively, diverſly, wonderfully vain. The chiefe things which men ſeek for in this life, are vain in a threefold reſpect:

1. To finde the chiefe good in them.

2. To ſatisfie the ſoule, *Eſay* 55.22.

3. To make that good they are made for of themſelves, *Pſal.*33 17.

For the gathering of this point from the true meaning of the Text, compare this place with *Verſ* 3. 14. and *Chap.*2. *verſ.*3. In this ſenſe *Paul* calleth all things loſſe (*dreſſe*, *dung*) *Phil.*3,7,8. to wit, not onely without Chriſt, or in compariſon of him, but for the attainment of Chriſt or true happineſſe.

The ground of this point may be moſt fitly ſhewed in opening the ſeverall acceptions of vanity in the Scripture, and obſerving how they all agree in all things in the world in this reſpect. Vanity is put for,

1. Unprofitableneſſe, as here, *verſ.* 2,3. *Mal.*3. 14. which agreeth to worldly things, Mat.16.26. A man may have the whole world, and loſe his ſoule; and then what profit did they yield him? *Prov.* 11.4.

2.

2. Emptineſſe, *Pſal.*2.1. 1 *Cor.*3.20. *Vain*, that is, void of ſubſtance and worth and ſufficiency. So *Eſay* 36.5. to which alſo agreeth [*Eſay* 29.8.] *Eſay* 55.2.

3. Leightneſſe, *Pſal* 62.9. which is alſo true, *Deut.*32.47. The like may be ſaid of all earthly things in this caſe.

4. Falſhood and lying, *Pſal.*12.2. & 4.2. which alſo holdeth here, *Pſal.*31.6. *Jonah* 2.8.

5. Fruſtration or diſappointment of the end, *Pſal.* 127.1, 2. Unleſſe the Lord build and keep the houſe and City, the builders and watchmans care wil fall ſhort of the end they aime at, and ſo the work is in vain, *James* 1. 26. 1 *Cor.*15.14.

6. Frailty or inconſtancy, vaniſhing away as ſmoak, *Rom.* 8.20, 21. *Pſal.*144.4. *Eſay* 40.6,7,8.

7. Iniquity, 2 *Chron.* 13.7. *Prov.*12,11.

8. Folly, *Job* 11.12. *Prov.*12.11.

Reaſons of the vanity to thoſe former ends.

1. From the end for which God made them (to wit) for us, not us for them, 1 *Cor.*3.22.

2. From their condition, they are corporall, temporall; and therefore cannot feed, much leſſe ſatisfie an eternal ſpirit, *Luke* 12.19,20.

3. From the curſe lying upon them, ſince the Fall, *Gen.*3.17.

Reaſons of the Repetition of this vanity; and the Holy Ghoſts manner of ſpeech in expreſſing this vanity.

1. To ſhew the exceſſiveneſſe of the vanity of theſe earthly things.

Vanity implieth they are not onely vain, but exceedingly vaine; as vain, as vanity it ſelfe.

Vanity of vanities, is in the Hebrew a Superlative form of ſpeech, to ſet forth the higheſt vanity; as the Song of Songs, the moſt excellent Song; the King of Kings; the Servant of Servants, the chiefeſt King, the moſt ſervile ſervant.

2. To ſhew the multitude and variety of vanities heaped up in earthly things. There is a Neſt (as it were) of vanity in them; or, as *Sampſon* ſpeaks in another caſe, *Judg.* 15.16. *heaps upon heaps.*

3. For admiration. To ſhew the wonderfull and ſtrange vanity of theſe things, he breaketh forth into this Exclamation, *Oh vanity of vanities, &c.*

Uſe.

Use 1. To ſhew us what a great change ſinne maketh in the world; it doth as it were blaſt the vertue and beauty of the creature.

Time was, before ſin entred, when God ſaw all the creatures to be very good, *Gen.* 1.31. Now after ſinne had blown upon them, he looked upon them again, and all is vanity; Such a change wil ſin make in us, and in our counſels and courſes.

Use 2. To ſhew us what a wofull change they make that ſell their ſouls to commit ſin for any earthly benefits, which are but vanity, *Jonah* 2.8. *Eſay* 5.18. Temptations from earthly things may draw on ſin like cart-ropes, but they are the cart-ropes of vanity. And ſo doe they, that change the Ordinances of God for accommodations which are under the Sunne.

Use 3. To ſhew us the vanity of men beyond all creatures, *Pſal.* 119.89. He for whoſe ſake all the reſt became vain, is much more vain himſelf, *Pſalm* 62.5. *He is leighter then vanity*, *Eſay* 40. 17.

Use 4. To teach us not to ſet our hearts on earthly things *Pſalm* 62.10. neither by,

1. Coveting them before we have them, *Prov.* 23.4,5.
2. Confidently truſting in them, or proudly rejoycing in them when we have them, *Job* 31.24,25.
3. Grieſe when we part from them, *Job* 1.21.

Use 5. To exhort us to lay up better treaſure then theſe earthly vanities, *Matth.* 6.19,20.

Use 6. For a ſign of triall of our repentance; ſuch as ſee nothing but glory, and goodlineſſe in theſe outward things, Satan hath bewitched them, *Mat.* 4, 8. But ſuch as ſee the extream vanity of them, have repented with *Solomon* here.

Use 7. To teach us, It is no vanity to teach the vanity of the creatures in Rhetorical elegancies; here are many Tropes of Rhetorick uſed; ſo *Rom.* 12.5. With theſe Cautions;

1. That the Rhetorick be ſuitable to the matter, grave and holy; elſe its baſtard Rhetorick.
2. That it ſet forward the end of the diſcourſe, to wit, to affect the heart with the ſenſe of the matter in hand.

Eccleſ.

Eccleſ. 1. v. 2, 3, to 11.

Verſ. 2. *Vanity of vanities, ſaith the Preacher, vanity of vanities, all is vanity.*

In that *Solomon* ſets the ſeale of his teſtimony to the vanity of all theſe earthly things, after the long triall of them, obſerve this:

Doctr. They that have had moſt trial of all earthly comforts, are moſt ready and beſt able to avouch the vanity of them.

Who could haſte more to outward things, than *Solomon*; and yet more be confident in avouching the vanity of them?

Reaſon 1. Experience is a divine teſtimony, as being take from the work of God in the events of things comming to paſſe by providence.

Reaſon 2. Experience is of great authority with men; as being an argument more ſenſible, and leſſe ſubject to ignorance or errour.

Uſe. To ſhew us a broad difference of earthly things from ſpiritual and heavenly; earthly things ſeem goodly and glorious, till we have them and good trial of them, and afterwards we find them altogether vanity: But heavenly things ſeem vanity till we have them, and good triall of them, then ſeem they excellent and divine; no gain, no glory, no comfort like to that which they yeeld.

Before we leave this verſe, let us remove a falſe Collection which one maketh from this word: That Reading is Preaching, becauſe *Solomon* calleth his book (though read) the *Preacher*.

But for Anſwer, conſider, 1. *Solomon* doth not call his book, but himſelfe *the Preacher*.

2. He might from hence collect, that the Preacher may deliver his Sermon by writing, and ſo that writing may be preaching; but that reading therefore is preaching, followeth not. For in writing, a Miniſter may and doth make uſe of ſpiritual gifts requiſite in a Prophet or Preacher, to the exerciſe of his miniſtery, 1 *Cor.* 14. 1. but not ſo in reading; which even a School-boy may perform, that never attained any ſpirituall gift at-all.

Verſ. 3. *What profit hath a man of all the labour which he hath under the Sun?*

Labour under the Sun] is labour taken about the creatures, or things under the Sun; For the labour a man taketh for the favour of God, the fellowſhip of the Blood and Spirit of Chriſt, &c. is labour for things above the Sun. Whence ſuch are ſaid to converſe in heaven, *Phil.*3.20. and to walk with God, *Gen.*5.24.

What profit] To wit, towards the attaining of true happineſſe; otherwiſe, in all labour there is ſome profit towards the helping of our earthly eſtates, *Prov.*14.23.

This verſe is an ἐπιμονὴ or dwelling upon the former Concluſion, of the vanity of all things delivered in the former Verſe, and here repeated in other words more plainly.

Doctr. All the labour a man taketh (whether of mind or body) about the creatures under the Sun, is altogether unprofitable towards the attainment of true happineſs, *Chap.*2. 22. & 3. 9.

Reaſons from the diſproportion of theſe creatures to our happineſſe.

*Reaſ.*1. All theſe creatures are under the Sun; but our happineſſe is above it. Now as water can never aſcend higher, nor carry any other thing higher then the fountain from whence it came; ſo neither can things below the Sun carry us up to a condition above the Sun.

2. Theſe creatures are temporall, our happineſſe eternall, 2*Cor.*4.17,18.

3. Theſe things are changeable and unſetled, but our happineſſe unchangeable.

Uſe 1. To wean us from immoderate labour after theſe things which cannot profit; It many times falleth out that thoſe things which we labour moſt to avoid, are the moſt behovefull to attainment of happineſſe: as Afflictions, *Pſal.* 119.67,71.

Uſe 2. To ſtir up to labour principally for heavenly bleſſings, things above the Sun, *Eſay* 55. 1,2,3. 1 *Cor.*15.58.

Eccleſ.1. verſ 4,5. to 11

Verſ. 4. *One generation paſſeth away, and another generation commeth: but the earth abideth for ever.*

5. *The*

5. *The Sun alſo ariſeth, and the Sun goeth down, and haſteth to the place where he aroſe.*

THat which *Solomon* taught us in the former verſe, the unprofitableneſſe of all labour about worldly things towards the attainment of happineſſe, he confirmeth in the reſt of this Chapter, and the reſt which follow; by induction of ſundry ſorts of labours, wherein men uſually weary themſelves, but in vain. And firſt he beginneth with the vanity of the labour of the mind, about the ſtudy of naturall things, which in this whole Chapter he ſheweth to be unprofitable to the attainment of happineſſe, by two Reaſons.

1. The firſt taken from the want of ſuch things as accompany true happineſſe, to wit, ſtability, ſatiety, newneſſe in naturall things. The Reaſon ſtandeth thus:

The knowledge and ſtudy of ſuch things as want ſtability, ſatiety, newneſſe, is unprofitable to the attainment of true happineſſe. But the knowledge and ſtudy of ſuch things, is of ſuch things as want ſtability, ſatiety, novelty.

This want of ſtability he proves by the ſtate,

1. Of bodies mixt of the four Elements, which are generable and corruptible, come and goe, *verſ.* 4.

2. Of the four Elements.

1 Of the Sun, the Chariot of fire, *verſ.* 5.

2 Of the wind or ayre, *verſ.* 6.

3 Of the water, *verſ.* 7.

4 Onely the earth ſtandeth ſtill in the midſt of all theſe reſtleſſe motions.

1 Partly as a center about which theſe move.

2 Partly as a Theater upon which every generation commeth and goes, *verſ.* 4.

Whence, though it be ſtable, yet we want ſtability in it, which is all one to us, as if it were not ſtable.

Their want of Satiety he ſheweth, *verſ.* 8.

Their want of Novelty, *verſ.* 9, 10, 11.

2. The ſecond Reaſon is taken from his own experience, *verſ.* 12. to the end of the chapter.

Doct. 1. Such things as come by generation ſtand not at a ſtay, but paſſe away [paſſe away by corruption.] *Job* 14. 1, *Pſal.* 49. 7, 8, 9. *Joſh.* 23. 14. 1 *Kings* 2. 2.

Reaſon 1. From the cauſes in nature whereof they are generated,

generated, which are the four Elements and they contrary one to another. Now contrary things being divided one against another, make the whole body of short continuance, one wasting another, till all faile. *Mat.* 12.25. Heat against cold, and moysture against drineſſe, work continually one against another, till all be conſumed.

Beſides, in living creatures the diſproportion between *Calor naturalis* and *Humidum radicale*, cauſeth diſſolution; the food received breedeth not ſuch kindly heat and moyſture as is daily ſpent, but a more milde heat, and more raw moyſture.

Obj. How then could *Adams* life be maintained for ever, if he had ſtood in innocency?

Anſw. By the Almighty power of God ſubduing and keeping theſe contrary qualities in a ſweet temper and harmony, even by the ſame hand whereby he kept the wild beaſts from preying upon the tame, allowing them to eat nothing but graſſe, *Gen.* 1. 30.

Reaſ. 2. From the curſe which ſinne brought with it, even the bondage of corruption upon the Creature, *Rom.* 6. 23. and 8.20,21. It is commonly ſaid of the Oak that it liveth three hundred years; growing one hundred, ſtanding at a ſtay another hundred, and decaying the next hundred. The holy Ghoſt recordeth of the Patryarchs that they lived many hundreds, *Gen.* 5.

Pliny out of *Heſiod* deſcribeth nine ages to the Crow; ſometimes as much more to the Hart, and yet three times as much more to the Raven, *Nat. Hiſt. lib.* 7, *c.* 48.

But yet all theſe being compounded and generated of the four Elements, do in the end return into them again by diſſolution and corruption.

Uſe 1. To teach us (that which is *Solomons* ſcope) that the ſtudy of theſe natural things, is not available to the attainment of true happineſſe; For how ſhould that which is reſtleſſe (and, as *Solomons* word is, full of labour) procure us ſetled reſt and tranquillity, which accompanieth true happineſſe? The mind of man, as Philoſophers have obſerved, is ſomewhat aſſimilated into the nature of the Object which it ſtudieth, and is converſant about: as Mariners who are converſant about winds, and ſeas, and ſtorms are more boyſterous. Shepherds and Herdſmen more bruitiſh. Forreſters more wild. Butchers more bloody, &c.

So

So the ſtudy of theſe reſtleſſe creatures leaveth the minde more reſtleſſe.

In particular, the Study and Knowledge of the paſſing away of one Generation after another, ſheweth us our mortality and miſery, and thereby yeildeth us grief and vexation, but no reliefe if we reſt there.

Uſe 2. To exhort us to lift up our hearts to true wiſdom, by the conſideration of this unſetledneſſe of our Eſtates, *Pſal*, 90. 10. 12. *Deut.* 32. 29. Prepare for a change: it is a coming, *Heb.* 13. 14. *Micah* 2. 10.

Uſe 3. To exhort to weanedneſſe in our preſent condition, and contentment in all Eſtates, 1 *Cor.* 7. 29. 30. 31.

Uſe 4. To exhort to fruitfulneſſe in good things whilſt we here abide, 2 *Pet.* 1. 13, 14, 15.

Doct. 2. As one Generation paſſeth away, ſo another commeth.

The Sun ſetteth and ariſeth the ſame again; Trees may be cut down, and yet ſpring again; not ſo we, but others come in our place *Job.* 14. 7. to 10.

Reaſ. 1. God will alwayes have his Church to call upon him in this world, whilſt the world ſtandeth.

Reaſ. 2. God will have the elder generations to inſtruct and govern the younger, and the younger to yeild reverence and obedience to the elder; which cannot be, unleſſe one generation be comming on, as another paſſeth away.

Uſe 1. To refute the Pythagorean dotage of returning of the ſame perſons again many years after their death.

Uſe 2. To ſtir up the Generations paſſing away, to be helpful to the generation comming on, in good counſels, inſtructions, examples, &c. *Pſal.* 71, 18. and 78. 3, 4. *Iſay.* 38. 13, 19.

Uſe 3. To teach the younger ſort as they come after, ſo to make ſome benefit of their Anceſtors going before, obſerving whatſoever was commendable in them, and imitating it; and eſchewing whatſoever was evil and dangerous, *Zach.* 1. 5, 6.

Doct. 3. Though one generation paſſes away, and another commeth on; yet the Earth abideth for ever.

As one harveſt is gathered, another commeth; yet the earth or ſoyl ſtill *remaineth*, ſtandeth;

Rea. 1. Gods word eſtabliſhing it, and that even upon nothing *Pſalm* 33. 9. *Job* 26. 7.

Uſe 1. Againſt *Copernicus* his opinion of the Revolution of the earth, and the ſtanding ſtill of the Sun, *Pſalm* 19. 5. & 119. 90: If the earth moved ſwiftly, when a man throweth a ſtone, the ſame way the earth moveth, he might eaſily overtake the ſtone before it fell: or (it may be) ſtanding ſtill, the earth ſpeedily moving would carry him ſo far, as to be under the ſtone when it ſhould fall.

Uſe 2. To moderate our deſires after the earth, and earthly things, which we muſt leave behinde us, and cannot carry away with us, 1 *Tim.* 6. 7, 8. *Pſalm* 49. 17.

Uſe 3. To reprove our unſtayednesſe to ſtand in good wayes, though the word of God have been as well ſpoken to us as to the earth, which yet ſtandeth according to his word, *Jeremiah* 5. 22, 23.

Uſe 4. To exhort to the building of our hopes of ſalvation upon Gods word, which will eſtabliſh them for ever, when other grounds will fail us.

Eccleſ. 1. 5. to 11.

Doct. 1. The knowledge of ſuch things as are full of labour, and empty of yeilding ſatisfaction to the minde, and of variety or newneſſe, is unprofitable to the attainment of true happineſſe.

This is the ground upon which *Solomon* buildeth the unprofitableneſſe of the labour of the mind about the knowledge of natural things.

1. They are full of labour or reſtleſſe motion, verſ. 8.

2. They yeild no ſatisfying to the eye and ear, which are the ſenſes of diſcipline.

1. The one by obſervation.

2. The other by inſtruction.

3. There is no newneſſe or variety in them: which arguing would not hold, unleſſe this Doctrine be preſuppoſed as a ground.

Reaſon of it from the nature of ſuch things wherein true bleſſednesſe ſtandeth.

They are ſuch, as,

1. Are at reſt; he maketh it our ſafety to reſt in peace and tranquillity, *Eſay* 30. 7, 15.

The

The favour of God, the blood of Chriſt, the fellowſhip of Gods ſpirit, the word of promiſe, the Covenant of grace and peace. But natural things which are themſelves in perpetual motion, they leave our minds reſtleſs.

2. Do ſatisfie the mind and heart of a Chriſtian; his eye would ever ſee the favour of God, and the light of his countenance ſhining upon him; his ear would ever hear the things belonging to his peace.

The eye or ear not to be ſatisfied, with ſuch or ſuch things, implyeth either,

1. That a man careth not to ſee or hear any more of them, as having enough of them, and yet would have ſomething beſides them, as being not contented with them; ſo it is meant here, *Eſay* 55. 1, 3.

But on the contrary, in heavenly things a man having true and full contentment in them, yet deſireth to partake more and more of them, *John* 4. 14. *Matth.* 5. 6. *Pſal.* 42. 1, 2. For ſuch things doe yield true ſatisfaction to the eye, and eare, and taſte, when as a man is deſirous alwaies to ſee and heare, and taſte the ſame. And ſo is it in heavenly things: the more we taſte of them, the more we deſire them, and yet are fully ſatisfied and contented with them.

Secondly, that a man not having enough of that he ſeeth and heareth, would have more of it, and yet cannot attain it, and thereupon is vexed: as *Ariſtotle*, not fully comprehending the courſe of *Euripus*, is ſaid to have caſt himſelfe into it; and ſo is it alſo meant here in ſundry difficulties of naturall things.

Thirdly, Are new, full of freſh and ſweet variety of newneſſe: To a new creature, behold all things become new, 2 *Cor.* 5. 17, Not onely within him, new mind, new judgement, new conſcience, new heart, new affections, (new joyes, feares, griefes, cares, deſires, &c.) new ſpeeches, new life; But alſo without him, new company, &c.

Yea thoſe things he buſieth himſelfe about, they yeild him continually new matter to be refreſhed withall: The favour of God, the blood of Chriſt, the fellowſhip of the ſpirit, the more they are heard or ſeen, the more novelty they are to us; the Word the oftner read, ſtill yieldeth us more knowledge, new comfort, &c. *Paul* ſpeaketh not of the eſtate of glory, but of grace, when he ſaith, *Eye hath not*

ſeen, nor eare heard ſuch things, 1 Cor. 2. 9. The naturall man never perceived them (and therefore as *Paul* reaſoneth, the Princes of this world could not deviſe ſuch things to keep people in awe): they are new when they are firſt perceived of the godly; and they feele a new, freſh, ſweet ſavour in them, as oft as the ſeeing or hearing of them is renewed, *Lam.* 3. 23.

Vſe 1. To wean us from placing our happineſſe in the ſtudy of the creatures: There is no reſt in them, no ſatisfaction to the mind, no ſuch newneſſe, as in thoſe things wherein true happineſſe ſtandeth. Some of the Philoſophers placed happineſſe in contemplation (meaning of the creatures) but ſheweth they were deceived. Many a man thinketh, that if he could attain to the knowledge and myſterie of this or that trade, he ſhould need no more good. But it is even with trades, as with the creatures, they are full of labour, and yet empty of ſatisfying the mind, empty of newneſſe.

Vſe 2. To exhort to the ſtudy and ſearching out of the favour of God, the blood of Chriſt, the grace of his Spirit, the Word of God, &c. Theſe will anſwer our hearts with reſt, and fulneſs, and newneſſe of comfort and contentment.

Vſe 3. For triall of our happineſſe, whether we have made right choice of it; if we bend our ſtudies and labours upon things that are full of labour, and yet empty of ſatisfying the mind with contentment and newneſſe, we have miſplaced our happineſſe.

But if we finde reſt and ſatisfaction, and newneſſe in the things we are converſant about; it is a ſigne we have choſen heavenly things to place our happineſſe in. A right choyce.

From the Sunnes motion, *verſ.* 5. obſerve.

Firſt, (againſt *Copernicus*) that the Sunne ſtandeth not ſtill, but the earth, *Pſal.* 19. 5.

Secondly, againſt the opinion of ſuch that do think the Heavens and Planets are moved by Intelligences. The ſame is here ſaid to ariſe and goe down, to haſten, not to be carried or moved paſſively, *Pſal.* 19. 5. the Sun is ſaid freely to run his courſe, or which is all one, to rejoyce to run it.

Thirdly, the Sun is endued with life, for whatſoever ſtirreth and moveth it ſelf in his own place, is quick and liveth.

There

There is a double life in things, yet comming ſhort of ſenſe: 1. Vegetative, as the Plants and Herbs. 2. Locomotive, as in the Stars.

This alſo is implyed in the order of the works of the Creation; where proceeding from things leſſe perfect to things more perfect, he mentioneth Stars made the fourth day, and Herbs and Trees the third. The Stars therefore mentioned to be created after ſome living things, have in themſelves a more perfect life.

From the Winds motions, *verſ.* 6. obſerve,

The freedome of the motion of Gods Spirit, blowing where it liſteth, *John* 3.8.

From the motion of the Rivers, *verſ.* 7. obſerve,

Firſt, the originall of Fountains to ſpring from the Sea.

Ariſtotles reaſon to the contrary, that water coveteth to run to the loweſt place: And if the water ſhould have this viciſſitude of courſe, from the Fountains to the Sea, from the Sea to the Fountains; then the ſame place ſhould be higher and lower then it ſelf; will not hold. For ſome parts of the Sea are lower then the Fountaines, and into them the Fountaines ſend forth their ſtreams to run; other parts of the Sea are as high, or higher then the Fountaines, eſpecially in great ſtorms, when the waves ſeem to aſcend up to heaven, *Pſalm* 107. 26. And they by ſecret channels another way ſend forth Springs of water to feed the Fountaines.

Plato's Barathrum in the hollow Caverns of the earth, which he maketh to be the originall of Fountaines, is hence alſo refuted, unleſſe he derive the ſupplying of that Barathrum from the Sea.

Secondly, that the earth, through which the Sea waters paſſe to the Fountaines, doth percolate and ſtrain the Salt out of them; elſe, as the ſea waters are ſalt, ſo would alſo the Fountaine waters be.

That ſome fountaines of water are ſalt as the ſea ariſeth from the openneſs of the pores of the earth between the ſea and them; which is alſo the cauſe of the ebbing and flowing of ſome of them.

Thirdly, A pattern of thankfull returning what we receive to the Fountain that ſupplieth us; 4 as we receive all bleſſings from God, ſo let us return all to him.

From

From the motion of all these together, observe;

First, That all the Elements abhor idleness; the Sunne (the chariot of fire), the wind, the waters, are all in continuall motion. And though the earth abide and stand, yet it is continually fruitfull in breeding and nourcing such things as abide upon it, and in it; An idle person, though made and fed of all these, is like none of these; he lazily sitting or lying still, whilst they continually move: diligence in our calling hindreth not the happinesse of the resting of our hearts in God.

Eccles. 1. 9, 10, 11.

9. *The thing that hath been, it is that which shall be: and that which is done, is that which shall be done: and there is nothing new under the Sun.*

10. *Is there any thing whereof it may be said, See, this is new? It hath been already of old time, which was before us.*

11. *There is no remembrance of former things, neither shall there be any remembrance of things that are to come, with those that shall come after.*

IN these words Solomon sheweth us the want of newnesse in these things under the Sunne, and from thence argueth the unprofitablenesse of the study or knowledge of them to the attaining of true happinesse.

This want of newnesse, First, is expressed in the end of the 9 verse, *There is no new thing under the Sun.* Secondly, is amplified, 1. By particular Induction of that which hath been, and that which is done, they both shall be hereafter, *vers.* 9.

Secondly, by an *Emphasis* dwelling upon the same point, affirming every thing that now seems new, to have been in old time, *vers.* 10.

Thirdly, by removing an objection which is secretly implied, If these things that seem new to us, have been in old time, How commeth it we never heard of them before? *vers.* 11. which is amplified by the like forgetfulnesse of things now in after-ages, *vers.* 11.

The Doctrine of the ninth and tenth verses may be opened in handling this point,

There is no new thing under the Sunne.

In

It may ſeem a Paradox at firſt ſight: for it may be ſaid, what is that which all men (like the Athenians) enquire after? News; If there be no new thing, *Acts* 17. 21. why are men cared for hunting after new faſhions in Apparrell (eſpecially Engliſh men, as unfit to be ſuited as the changeable Moon) if there be no new thing? will God again deſtroy the world with water? *Gen.* 9. 11. was it not a new thing for God to deliver the Law with lively voyce from heaven? *Deut.* 4. 32, 33. was it not a new thing, or ſhall it be again repeated, the Sunne to ſtand ſtill, or to goe back ten degrees? *Joſ.* 10. 13, 14. 2 *Kings* 20. 11. A Virgin to bear a Son? *Jer.* 31. 22. Chriſt to be born, to die, to riſe again, to aſcend? The holy Ghoſt to deſcend? The Apoſtles to preach and write the new Teſtament? Are there not ſundry Inventions of Art, new? as Guns, Printing, and the uſe of the Loadſtone? was not the Gunpowder-treaſon new, without precedent of former example?

To anſwer theſe, and ſuch like doubts, many interpretations and limitations of theſe words have been given, which are not worth rehearſing: as that of *Cajetan* concerning *Solomon*, to reaſon from the Eternity of time to argue the circular motion of naturall bodies; and that alledged of *Origen*, touching *Plato's* great yeare, of 49000 yeares, wherein he would have all the Starres to come to the ſame Poſition, and ſo all things to return again in the ſame courſe. But to touch onely thoſe which come neereſt to the truth; Some have thought (amongſt whom *Hierome*) that all things now done, were firſt in Gods Predeſtination; but though that be a truth, yet not pertinent here: For Gods Predeſtination is above the Sunne; and things done here according to it, are new ſtill under the Sunne, as having never been done under the Sunne before. Beſides, Gods Predeſtination was not in old time before us, but before all time.

Others underſtand the words, as denying new Arts; but what will they ſay of the Art of Printing?

Others (as *Pineda*) underſtand it of no new happineſſe, nor any new way to attain it.

But *Solomon* ſeemeth to ſpeak of the want of new objects to eye and eare, whence it commeth to paſſe that they are not ſatisfied, *verſ.* 8.

Others (and that rightly) conceive him to ſpeak of naturall

naturall things, and their naturall actions. *Avicen. sup. Q. 91. A. 1.*

For of these *Solomon* here discourseth, to prove that happinesse cannot be found in the knowledge of these, because they are wanting in newnesse and variety. As if he should say, *Natura nihil molitur novi.* Though upon this particular occasion he seemeth to reach further, in denying newnesse to the common affaires of men in the world.

For *vers.* 11. he denieth remembrance of former things, which is not wont to be taken up about naturall bodies, or the actions of them, but especially about men and their affaires.

And indeed in Civil matters there be the like manners of men now as of old; the like causes and successes of warre and peace &c. whence the knowledge of History of former times is so much behovefull: so in Church matters, like disposition of hypocrites, *Matth.* 15.8,9.

Like opposition to the truth by false teachers, 2 *Tim* 3. 8. 2 *Pet.* 3.1. Like security, forerunning generall judgements, *Luke* 17.26, to 30.

Ans 1. For answer therefore to the former doubts, *Solomon* speaketh not of Gods miraculous and extraordinary actions, whether of judgement or grace; such as the drowning of the world, the standing of the Sunne, the Birth and death of Christ, the writing of the Scriptures, &c. 2 *Pet.* 3,4,5,6.

Ans. 2. He speaketh of natural bodies, and the whole course of nature; nature worketh now as from the beginning, *Natura nihil molitur novi*, but upon some accidentall defect, or superfluity in the matter.

Ans 3. The Artificiall inventions of men, though they be new sometimes at first, yet for the kind many of them have been before; and generally none of them continue new long, but wax stale and old like other things, *Psal.* 102.26. *Heb.* 8. 13.

Only God our happinesse is alwaies the same, *Psal.* 102.27, *Heb.* 13.8. and ever is new. *Abrahams* Covenant is still the New Covenant.

Use 1. To shew us the emptinesse of the knowledge of the creature to bring us to happinesse.

Where newnesse is wanting, sweetnesse and full contentment is wanting.

Use

Uſe 2. To exhort to ſeek after the favour of God, the blood of Chriſt, the fellowſhip of his Spirit, the knowledge of the word, &c. Theſe things yield a daily new freſhneſſe, 2 *Cor.* 5. 17. *Lam.* 3. 23.

Doct. 2. Matters of former times are buried in forgetfulneſſe:

Reaſ. 1. Mens negligence to recount them, or to ſearch after them.

Reaſ. 2. Mens unthankfulneſſe, not rehearſing them to poſterity.

Reaſ. 3. Emulation, envying the propagation of others good name.

Reaſ. 4. Gods juſt judgement, cutting off the memory of ſome perſons and things from off the earth.

Uſe 1. Not to wonder, though ſo many things ſeem new to us, which yet have been before, ſeeing former things are forgotten.

Uſe 2. Not to ſeek our own glory, in this or that good work, to be talked of when we are gone. For we and our works ſhall be forgotten.

Uſe 3. To exhort to godlineſſe which bringeth an everlaſting good name, *Prov.* 10. 7. *Pſal.* 112. 6.

Eccleſ. 1. v. 12, 13, 14, 15.

12. *I the Preacher was King over Iſrael in Ieruſalem.*
13. *And I gave my heart to ſeek and ſearch out by wiſedome, concerning all things which are done under Heaven: this ſore travell hath God given to the ſons of men, to be exerciſed therewith.*
14. *I have ſeen all the works that are done under the ſun, and behold, all is vanity and vexation of Spirit.*
15. *That which is crooked cannot be made ſtraight: and that which is wanting cannot be numbred.*

Now followeth in theſe verſes the ſecond Argument, whereby *Solomon* proveth the vanity and unprofitableneſſe of the ſtudy and knowledge of Gods works in nature to the attainment of happineſſe thereby; taken from his own experience. Where obſerve,

Firſt, his ſtudy of the creatures; and that ſet forth.

1. By the opportunity he had thereto; he was then King over *Iſrael* in *Hieruſalem*, verſ. 12.

It was not when he was a child, but when a King, and endued

endued with extraordinary wisdom; yea, a King of a wise people, *Deut.4.6.* and in *Hierusalem* the Oracle of wisdom.

2. By the diligence he used therein; seen,

1. In the subject he employed in the study, his heart; *I gave my heart to it.*

2. In the act, seeking, *searching.*

3. In the instrument or guide he used, *By wisdom.*

4. In the object he was conversant about in those studies, *I gave my heart to seek, and search out by wisdom concerning all things that are done under heaven,* (to wit) all the works of God in nature.

3. By the Calling he had thereto, *vers.13.*

Secondly, his verdict or sentence of all upon his study and search, *All is vanity,* vers.14.

Thirdly, the reason of such his sentence; the insufficiency of such knowledge to streighten things crooked, or to supply defects.

Doctr.1. To study the nature and course, and use of all Gods works, is a duty imposed by God upon all sorts of men; from the King that sitteth upon the Throne to the Artificer.

This sore travel hath God given to the sonnes of men, even to Kings also, *vers.12,13. Prov.25.2.*

Reas.1. Gods glory which is seen in the creatures, *Psalm 19.1. & 145.10. Rom.1.20.* It is a disgrace to a good workman not to look at his work, but to sleight it.

Reas.2. Our own benefit; both of body for health, as in the knowledge of many medicinall things; and of soule for Instruction, which may be learned from the creatures, and of the estate for gain, when we know the worth and use of each thing.

Use 1. To reprove the streight-heartednesse of most, who study no further the creatures, then for necessity or pastime. The Gentleman onely observeth so much of the nature of Dogs, and Haukes, and Phesants, and Partridges, &c. as serveth for his game. The Tradesman looketh onely at the nature and use of such things, as whereby he getteth his living, whether Sheep, Beasts, Skins, Wool, Spices, Fishes, Foule, &c.

But studying the nature of all things, which by observation and conference men might learn one of another, would enlarge our hearts to God, and our skil to usefulnesse to our selves and others.

Rich

Rich men have more means, and poor men more vacancy to seek and get this knowledge; how justly then are both reproved for wanting heart to it? *Prov.* 17.16. Yea Schollers here are not to be excused, who study onely some generall causes and properties of the creatures, as the principles of naturall bodies, their motion, time, place, measure, &c, but neglect to apply their studies to the nature and use of all things under heaven.

Doctr. 2. Those businesses which God setteth us about, we are to set our hearts and best endeavours upon them. God laid this sore travel upon men; and *Solomon* gave his heart to seek and search, &c.

Reas. 1. Gods wholly we are, and therefore to employ our whole selves at his appointment.

Reas. 2. His blessing is upon the Industrious; his curse upon the negligent, *Prov.* 10.4. *Ier.* 48.10.

Reas. 3. All the opportunity we have of taking paines to any profitable use, is in this life, *Eccles.* 9.10. Time spendeth fast, and should be redeemed, *Ephes.* 5.15, 16.

Use. To reprove slackness and idleness in any Calling; whether the study of nature or other. It is not for men to say they have nothing to doe; or to stand idle, because no man hath hired them, *Matth.* 20.6, 7. Behold a world of creatures for thee to study upon. If God lay a sore travaile upon the sonnes of men, it is not for Kings to neglect it, but even they to give their hearts this way.

Doctr. 3. Such as speak by experience, speak with authority. As *Solomon* here, *vers.* 14. *Acts* 4.20.

Three things give authority to speech:

1. Experience.
2. A good calling from God, *Amos* 7.10, to 17.
3. The Spirit of God, and we speaking in the evidence of it; 1 *Cor.* 2.4. *Acts* 8, 13. *Matth.* 7.29.

Use 1. To teach young men who want experience, to be the more modest in speech, *Job* 32.6, 7.

Use 2. To Teach ministers especially, to know by experience the power of the Gospel, and grace of God in themselves, and then teach it to others.

Doctr. 4. They that have best experience of the knowledge of the creature, finde both the creatures and the knowledge of them vain and unprofitable to the attainment of happinesse, yea tending rather to the vexation of the spirit, *vers.* 14.

For

For the Philoſophers by the wiſdome gathered from the creatures, knew not God in the wiſdom of God, that is in Chriſt, in whom alone our happineſſe is, 1 *Cor.*20.21.

Unprofitable to happineſſe, but rather yielding vexation.

1 Becauſe they lead us not to happineſſe.

2 There lieth a curſe upon the creature ever ſince the fall, *Gen.*3.17. *Rom.*8.20.

3 Becauſe of the difficulty of the ſearching out of many ſecrets in nature, as the cauſe of the Seas flowing, the motion of the Moon, the Loadſtones drawing of Iron, and looking towards the North-pole, ſundry Sympathies & Antipathies of the creatures: It is ſaid by ſome to be the death of *Ariſtotle* that he could not comprehend the cauſe of *Euripus* ſeven times ebbing and flowing in a day: *Becauſe I cannot comprehend thee* (ſaith he) *thou ſhalt comprehend me*; and ſo is ſaid to have thrown himſelf into it.

4 Becauſe the ſtudy of nature healeth not the ſinfull defects of nature in our own ſpirits, which is the reaſon *Solomon* rendreth, *verſ* 15.

Uſe 1. To teach Scholers and other Students of Nature, ſo to ſtudy it, as not to place felicity in the creatures, or in the knowledge of them; They are vain and vexing if uſed to that end: *Solomon* doth not bring a cauſleſſe evil report upon the world, as the ſpies did upon *Canaan*.

Object. But doe not many Schollers acknowledge they finde great contentment, yea ſweetneſſe in the ſtudy and knowledge of the creatures?

Anſw. 1. True, they may, if they uſe the creatures and the knowledge of them not to finde happineſſe in them, but to thoſe others ends for which God made them, mentioned in Doct.1. pag.23.

2. Though many think themſelves happy by ſuch ſpeculations, it is becauſe they caſt not up their accounts, as *Solomon* here doth, to ſee what true Reformation of their own perverſneſſe, or ſupply of their defects, they have found thereby.

Uſe 2. To teach all men, neither to ſatisfie themſelves in ſuch things as reach not to the healing the crookedneſſe of their natures; nor to the ſupplying of the defects thereof. How vain then are they that ſee not the vanity of wealth, honour, pleaſure, all earthly things, which are all of them ſhort herein?

Doct.

Doct. 5. The crooked perverſeneſſe, and ſinfull defects of our nature, are not healed by the knowledge of Gods workes in nature:

A threefold crookedneſſe is in our nature.

1. We act not from a right principle, from God in Chriſt but from our ſelves.

2. We act not by a right Rule, Gods will and word.

3. For a right end, Gods Honour; but our own ends.

Defects alſo innumerable, Firſt, in gifts. Secoudly, in Acts as in Thoughts, Words, and Works.

Hence the Philoſophers themſelves, as vicious as others in pride and vaine glory, in wantonneſſe, in covetouſneſſe, in flattery, &c.

Yea they are more averſe and backward to embrace the Goſpell then the common ſort, *Acts* 17, 18. 32.

1. Naturall bodies cannot reach to the healing of our ſoules.

2. The vertue of the creatures is finite, as themſelves be but it requireth an infinite power, even a new creation, to heale our crookedneſſe, and to ſupply our defects, *Pſalm* 51. 10.

Uſe 1. To ſhew us the depth of our corruption; no creature is able to make our crooked ſpirits ſtreight, or to ſupply our defects, which are inumerable.

Uſe 2. To ſtir us up to the knowledge of Chriſt, whom to know, is eternall life, *John* 17. 3. He rectifies our crookedneſſe, and ſupplies all our defects. *John* 1. 16.

Eccleſ. 1. v. 16 17, 18.

16. *I communed with my owne heart, ſaying, Loe, I am come to great eſtate, and have gotten more wiſedome then all they that have been before me in Jeruſalem: yea, my heart had great experience of wiſedome and knowledge.*

17. *And I gave my heart to know wiſedome, and to know madneſſe and folly: I perceived that this alſo is vexation of ſpirit.*

18. *For in much wiſedome is much griefe: and he that encreaſeth knowledge, encreaſeth ſorrow.*

Solomon having taught us, partly by the nature of the creatures themſelves, and partly by his own experience, that happineſſe is not to be found in the creatures;

He now proceedeth to enquire after happineſs, in making

triall and uſe of thoſe bleſſings which God hath given him;
1 Great eſtate. 2 Great Wiſedome.

Which Point he delivereth by declaring

Firſt, His communing with himſelfe, what gifts he had received which were two, 1 Great Wiſedome. 2 Great Eſtate;

Amplifyed, 1 à Minore, *Greater then any before him in Hieruſalem.*

2. By the confirmation of it by his experience, *verſ.* 16.

Secondly, his making uſe of the benefit of both theſe gifts, and that by a phraſe frequent in Scripture, *I gave my heart to know wiſedome*; to wit, to know the worth of it by experience and ſearch,

And to know madneſſe and folly, to wit, by experience; thus making uſe of his great eſtate, to know the worth and benefit of ſenſuall bleſſings, mentioned *Chap.* 2. *v.* 1, *to* 10. which, to do in way of ſeeking happineſſe therein, he calleth madneſſe and folly, *verſ.* 17 & *chap* 2. v. 3.

Thirdly, His obſervation of the worth of wiſedome, *v.* 17: I perceive that this alſo is vexation of ſpirit.

Fourthly, His reaſon of ſuch his judgement upon obſervation taken from the ſorrow accompanying and following wiſedome, *v.* 18.

Doct. 1. *Solomon* in his time attained to great excellency both of outward Eſtate, and inward wiſdome.

His Eſtate was great.

1. In wiſe Princes and Counſellors, 1 *Kings* 4. 1. *to* 6. & 2. 6.

2. In proviſion for his houſhold, 1 *Kings* 4. 7. *to* 19:

3. In multitude and peace of his ſubjects, and in largeneſs of Dominion, 1 *Kings* 4. 20, 21. 24, 25.

4. In beautifull keeping, 1 *Kings* 4. 22, 23. Compare this with that of *Nchem.* 5. 18.

5. In Horſes and Chariots, 1 *Kings* 4. 26. & c. 10. 26.

6. In Magnificent buildings, 1 *Kings.* 6. & *c.* 7. 1, 2. &c. & c. 9. 17, 18, 19.

7. In abundance of wealth, 1 *Kings* 10. 14. 21. Which he got.

1 By Sea-voyages, 1 *Kings* 9. 26, 27, 28.

2 By Merchandiſe in *Ægypt*, 1 *Kings* 10. 28, 29.

3 By preſents, 1 *Kings* 10. 25.

4. By Husbandry: For thoſe Officers that ſerved his houſhold

houſhold every moneth, were overſeers of his Heard and Flocks, and Vineyards; this care he adviſeth his ſonne, *Prov* 27.23. *to* 27.

His wiſedome was great,

First, By the meanes of it.

1 From his youth up, by Gods bleſſing in nature, 1 *King* 2.9.

2 Prayer, chooſing it above all bleſſings, 1 *King*. 3.9. *to* 12.

3 Experience, *Eccles* 1.16.

Secondly in the effects of it, 1 *King*. 4.32,33.

Thirdly, in compariſon of all others, 1 *Kings* 4. 29, 30, 31.

Fourthly, In the fame of it, and the uſe made of it, 1 *Kings* 4.34. & c.10. *to* 17.

Reaſons of theſe ſo great bleſſings given him of God.

1. The upright heartedneſſe of his Father, 1 *Sam*. 13,14.

2. Becauſe he was to be a type of Chriſt, who aboundeth in all riches, and treaſures of wiſedome and bleſſedneſſe, that of his fulneſſe we might all receive ſupply of all your wants *John* 1.16.

Uſe 1. To teach us the right and ready way to attaine wealth and wiſedome, and to procure it to our Children; which are.

1. Upright-heartedneſſe, giving up our wills to be guided by Gods will: for that is an heart after Gods heart.
2. Prayer for wiſedome above wealth or any other outward bleſſing. 1 *Kings* 3. 11,12,13.
3. Juſt and honeſt dealing, without bribery or partiality: *Solomons* Throne was eſtabliſhed by juſtice; He never wronged any.
4. A wiſe care reaching to the outmoſt corner of all our affaires.
5. Bountifull diſpenſing the talents we receive to the publique good of other.

Uſe 2. To teach us not to reſt in inward gifts, or outward bleſſings, to preſeve us from falling, but in humbleneſſe of heart to depend upon Chriſt. *Solomon* with all theſe bleſſings fell fearefully.

Doct. 2. It is the part of a wiſe Chriſtian to conſider within himſelf vvhat inward and outward bleſſings he hath received.

Solomon communed with his owne heart, Lo I am

come to great Estate, and have gotten more Wisedome, &c. *Psalm* 126. 3.

Reason 1. How shall we else be thankfull to the Lord for the blessings we enjoy?

Reason 2. How shall we else employ the talents we have received to Gods best advantage?

Use. To teach all men, especially great men, to follow *Solomons* example herein. A Steward that never setteth downe his Accounts, what hee hath received of his Lords monies, will never make a good Account of the expence of it.

Wee must not be so brutish as the swine or other beasts, that eat what is given them; but never commune with their hearts, what they have received.

Eccles. 1. 17, 18.

Doct. 1. To give a mans heart to knowledge is the way to obtain.

I gave my heart to know, &c. and I perceived, &c.

Reason 1. From the hearts dominion or commanding power over the whole man; It setteth the senses aworke, to look about and listen; the minde to understand; the judgment to consider and observes; the memory to keepe up whatsoever might make for the gaining of knowledge.

Reason 2. The heart set upon a thing will also deal with God about it, and neglect no other means.

Use 1. To teach students to give their hearts to knowledge; which is done 1. By esteeming it a singular thing. 2. By cleaving to it with earnest Affection.

Use 2. To stir us up to seek the knowledge of that wisedome much more, the beginning whereof is the fear of the Lord. For if *Solomon* gave his heart here to the knowledge of that wisedome which is gotten by the knowledge of the Creatures, and humane affairs; how much more should we give our hearts to the knowledge of the Creator, and our Redeemer; whom to know is eternall life? *John* 17. 3. Giving our hearts to this, we shal obtain even this also, *Prov.* 23. 26. & 2. 2. to 5.

Doct. 2. It is a wise mans part seriously to observe and consider what good he getteth by his own wisedome, *verse* 17. *To know wisedome*] He meaneth, to know it experimentally, to knowv the worth and benefit of it. *Reason* 1.

Reaſon 1: It is the part of wiſedome to obſerve the goodneſſe of every thing (as knowledge obſerveth truth) and therefore it ſhould not be wanting to obſerve the goodneſſe of it ſelfe. The eye can ſee each thing but it ſelfe, but it is the glory of wiſedome (the eye of the ſoule) to ſee it ſelfe with reflecting upon it ſelfe.

Reaſon 2. Elſe we ſhall take this talent in vaine, if wee doe not conſider what it is good for: otherwiſe we ſhall either undervalue it, or overvalue it.

Uſe. To reprove a common fault in Schollers, who ſeeke to gather more and more knowledge, but never conſider what to do with it, or what uſe to put it to, or what themſelves are the better for it. All things but the laſt end, are no further good then as they lead to him; He onely is good in himſelf and for himſelfe: We need not conſider what further good we get by him; To get Him is abundantly good enough: To looke at any thing as good in it ſelfe, without looking further what it is good for, is to put it in the place of God; which is flat Atheiſm.

Doct 3. To give our ſelves to make uſe of our great eſtate according to the nature of it, will give us to know by experience madneſſe and folly.

Solomon had obſerved (in *verſ* 16) that God had given him a great Eſtate, and great Wiſedome. In this 17. *verſe* he giveth his heart to know the uſe, and benefit, and worth of both: of wiſedome firſt, and then of his great Eſtate. Now inſtead of knowing the uſe and benefit of his great Eſtate, he putteth it to know madneſſe and folly: as if the giving of his heart to make uſe of it, were to lay hold on madneſſe and folly. Thus he interpreteth himſelfe, *ch* 2. *verſe* 1, 2, 3, 4, *to* 11:

Reaſon. To make uſe of our great Eſtate, according to the nature of it, is to uſe it to erect great Buildings; to plant Vineyards, Orchards, Gardens; to provide a mans ſelfe of ſtore of ſervants, coſtly Apparell, rich Furniture, Gold and Silver, muſicall Inſtruments, as is ſhewn *verſe* 3. *to* 10. of *chap.* 2.

Now the benefit he had by the uſe of his great Eſtate, was Madneſſe and Folly.

Madneſſe is a privation of naturall Reaſon, and naturall Affection.

Madneſſe (in the Originall) implyeth two things:

1. A fond delight in rejoycing and exalting a mans ſelfe; Selfe-applauding.
2. A vaine glorious boaſting to others, even ſometime with loud clamours and cracking, celebrating a mans ſelfe, and affecting to be celebrated of others.

Both theſe are found to ariſe in a mans ſpirit, upon his faire buildings, ſumptuous proviſion, and furniture, and attendance, goodly and pleaſant Gardens, Orchards, &c. *Dan.* 4. 30.

Folly is a dulneſſe, and fondneſſe or weakneſſe (*Stupor ſenſus in judicando, Aquin.* 2. 2. Q. 46. *Art.* 2.) the dullneſſe of he underſtanding to judge and diſcerne of things. So is it with every man employing his great Eſtate, in theſe rich and glorious matters; he ſhall find diſcerning and ſavouring of heavenly things much dulled.

Uſe 1. To call upon men of great Eſtates to conſider what good they get by their great Eſtates, and their employment of them. If they imploy them about great buildings, rich furniture, &c. as *Solomon* did, *chap* 2. *verſe* 3, *to* 8. then conſider if madneſſe and folly be not their portion.

Uſe 2. If mens callings require the employment of their Eſtates in ſundry of theſe things, then it behooveth them eſpecially to watch over themſelves; leſt madneſſe and folly grow upon them.

Uſe 3. To exhort men of great Eſtates to employ them not ſo much according to nature, which breedeth in the owners madneſſe and folly; as in liberality to the poor, hoſpitality to ſtrangers; maintenance of Church and Common wealth, &c. So may we wiſely lay up a good foundation for time to come, *Luke* 16. 9. 1 *Tim.* 6, 18, 19.

Doct. 4. Much wiſedome bringeth with it much griefe, ſorrow, and vexation of ſpirit: and the more wiſedome, the more griefe.

The wiſedome he here ſpeaketh of, is an acquiſite wiſdome, to wit, naturall or civill wiſedome, gotten from the obſervation of the creatures, or of humaine affaires.

Reaſon 1. From the means uſed for the getting of this wiſedome, Reading and Meditation, which are wearineſſe to the fleſh, *Eccleſ.* 12. 12. Study heateth the braine, intendeth and ſtretcheth the minde, as if the body were

ſtretched

ſtretched on the Rack, yea ſometimes to the breaking of a mans wits. As in wreſtling there is ſtriving, then wearineſſe, then deſpaire of overcomming, then giving over; then taking it up againe: So in Study, againe and againe.

Reaſon 2. The curſe of God upon the body of the creatures cauſeth that no uſe can be made of them, but with ſome ſweat to the body, ſome griefe and vexation to the ſpirit.

Reaſon 3. Envy and Emulation in others, which breedeth a learned man diſturbance, indignation, and vexation, and diſcontentment in our ſelves, that we are ſo much neglected, nor better reſpected then others of leſſe eminency, as we conceive.

Reaſon 4. The more knowledge we attaine, the more wee ſee our own ignorance, which addeth much grief.

Reaſon 5. Much ſtudy dryeth up the ſweeteſt moyſture in the body, whether blood or marrow; conſumeth the cheerfull ſpirits, and ſo breedeth moroſity and harſhneſſe, which is a vexation to a mans ſelfe and others.

[*Calvin* deſired the Senate of *Geneva* to pardon his moroſity.]

Reaſon 6. The vanity of this wiſedome falling ſhort of Chriſt and his grace, which is true wiſedome, 1 *Cor.* 1. 21.

Uſe 1. To reprove a fooliſh conceit of ignorant people, that think Miniſters and Schollars eat the bread of idleneſſe, come eaſily by their living. &c: No calling more waſteth & grieveth him that is occupied therein, then theirs doth. The loughmans employment is a paſtime to theirs; his labour ſtrengtheneth his body, but theirs waſteth body and ſpirit; whence it is, the one ſo long a time outliveth the other.

Uſe 2. To teach men to bear the more with Schollers and Wiſe mens weakneſſe and moroſity: they are incident to their callings.

Uſe 3. To teach wiſe men to ſee, if this be not the fruit of their wiſedome. If yea, then to ſeek after that wiſedome, which maketh bleſſed, and addeth no ſorrow with it, *Prov.* 3. 17.

Eccleſ.

Eccleſ. 2. 1, *to* 11.

Verſe 1. *I ſaid in mine heart, Goe to now, I will prove thee with mirth; therefore enjoy thy pleaſure: and behold, this alſo is vanity.*

Verſe 2. *I ſaid of laughter, It is mad: and of mirth, What doth it?*

From *Verſe* 16. of the former Chapter, *Solomon* hath tryed what happineſſe might be found in his great wiſedome: now he proceedeth to try what happineſſe might be found in his great Eſtate, in the pleaſures and profits which it yieldeth.

Parts 5.

1. *Solomon* encourageth himſelf; in this Soliloquy, to enjoy pleaſure, *verſe* 1. ſince he cannot find happineſſe in wiſedome, *Go to now, I will prove thee, &c.*

2. He delivereth his judgement of it, *verſe* 1, 2. *It is Vanity, Madneſſe, Good for nothing, What doth it?*

3. He hath declared by particular induction the ſpeciall delights he gave himſelfe to take pleaſure in.

1. In his diet, Wine, *verſe* 3.
2. In his Buildings, *verſe* 4.
3. In Husbandry.
   1. Planting of Vineyards, and making Gardens, Orchards; Poolls of water, *verſe* 6.
   2. Storing of Cattell, *verſe* 7.
4. Houſe-keeping.
   1. Retinue, *verſe* 7.
   2. Wealth, *verſe* 8.
   3. Muſick, *verſe* 8.

4. He amplifieth his enjoying of theſe.

1. By his joynt laying hold of (diverſe) wiſdome, *verſe* 3.
2. By the end he aymed at, in all his pleaſure, *verſe* 3.
3. *à minori*, he increaſed in theſe above all others, *verſe* 9.
4. By adding all other things like theſe, *verſe* 10.
5. By his ſolacing himſelfe in them all, as being his portion, *verſe* 10.

5. He relateth the iſſue hereof or event, which was that upon ſurvey he found all to be Vanity, Vexation, Unprofitableneſs, *verſe* 11.

Doct. 1. Conference with our ſelves in way of encouragement

ment addeth ſtrength and freedome to our reſolutions and purpoſes, *Luke* 12.19. *Pſalm* 43.5.

Reaſon 1. Words are as bellows to blow up fervency and ſtrength of ſpirit, as well in our ſelves as in other.

Reaſon 2. They preſuppoſe a judgement ſatisfied in the lawfulneſs and expediency of that we goe about: out of the abundance whereof the mouth ſpeaketh words of encouragement.

Uſe 1. To teach us to uſe this help to ſtir up our dull hearts, and to ſtrengthen our feeble knees to any good duty, *Pſalm* 27.6,7. &c.

Uſe 2. To teach us to uſe the like conference with our ſelves in way of diſcouragement from ſins. The ſame breath that bloweth up fire, cooleth hot water, *Jer.* 8.6. [*Gen.* 39.9.] Neh.6.11. *Pſal.*4.4.

Doct. 2. To give up our ſelves to pleaſure and laughter to finde happineſſe therein, is vanity, madneſſe, unprofitableneſs.

Reaſon 1. There is emptineſs in ſuch mirth: In the midſt of it, the heart is ſad; the end of it is heavineſs, *Prov.*14.13 *Iſay* 50.11. *Eccleſ.*7.6.

Reaſon 2. To frolick it in the midſt of ſo many ſins and dangers, is not the part of a wiſe man, but of a mad man rather, *Dan.*5.7. *James* 4.9.

Uſe 1. To reprove the vanity and madneſs of Epicurean gallants, voluptuous livers.

Uſe 2. To exhort us to believe *Solomons* experience, who hath proved it to our hands; and not to place and ſeek happineſs in mirth and jollity, *Pſalm* 4.6,7.

Eccleſ. 2.3, to 11.

Verſe 3. *I ſought in mine heart to give my ſelfe unto wine, (yet acquainting mine heart with wiſdome) and to lay hold on folly till I might ſee what was that good for the ſons of men, which they ſhould doe under the Heaven all the dayes of their life.*

4. *I made me great works, I builded me houſes, I planted me vineyards.*

5. *I made me Gardens and Orchards, and I planted trees in them of all kind of fruits.*

6. *I made mee pooles of water, to water therewith the wood that bringeth forth trees.*

7. I

7. *I got me servants and maidens, and had servants born in my house: also I had great possessions of great and small cattel, above all that were in Jerusalem before me.*
8. *I gathered me also silver and gold, and the peculiar treasure of Kings, and of the Provinces: I gat me men-singers, and women-singers, and the delights of the sons of men, as musicall instruments, and that of all sorts.*
9. *So was I great, and encreased more then all that were before me in Jerusalem: also my wisdom remained with me.*
10. *And whatsoever my eyes desired, I kept not from them, I withheld not mine heart from any joy: for my heart rejoyced in all my labour; and this was my portion of all my labour.*
11. *Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and behold, all was vanity and vexation of spirit, and there was no profit under the sun.*

Doct. 1. To give up a mans self to seek his chief joys and happiness in outward comforts and delights, is to take hold of folly.

Solomon here seeking to give himself to wine and great buildings and plantings, and gathering of wealth and cattell, as also to great retinue and musick, to see what was the chief good thing of the sons of men, saith here of himself, he layd hold on folly, *vers.* 3.

Reason. These outward delights deeply tasted of, do dull and stupifie our minds to the discerning and relishing heavenly and spirituall comforts. And what is folly else but *Stupor sensus in judicando*? Prov. 20. 1. and 27. 7. *Hos.* 4. 11. *Gen.* 27. 4. *Isaac* his affecting Venison perverted his mind and will, to divert the blessings of God, and his own love from his better sonne, to prophane *Esau*.

Feeding of sweet meats does take away the taste of our drink: so doe these outward delights fed upon, infatuate the soule, to the distrelishing of the water of life.

Use 1. To shew us how much more folly it is, to give a mans selfe to seek pleasure in unlawfull delights, as in drunkennesse, whoredome, Cards, Dice, Interludes, &c.

If all lawfull fruits tasted on doe not satisfie; how much lesse will it satisfie us, or blesse us, to taste of the forbidden fruit?

Use

Uſe 2. To wean us from placing our chiefeſt contentment even in theſe lawfull profits and pleaſures. It is but folly to ſet our hearts upon tranſitory ſenſuall bleſſings, which are but trifles in compariſon of Spirituall and Eternall bleſſings.

Uſe 3. To ſtir us up to lay hold of eternal life, the favour of God, the pardon of ſin, the grace of Gods ſpirit, the wayes of obedience to Gods Commandements. This is as true wiſdome, as the contrary is folly.

Uſe 4. To watch over our ſpirits, leſt they grow unſavoury, the more we enjoy outward ſenſual contentments and delights.

Doct. 2. Wiſdome may be held with the large ſeeking after delight, in theſe outward things, but with much hazzard.

Solomon in the end almoſt loſt himſelf in theſe ſenſual delights.

Reaſ. 1. [*Qui vadit per præcipitium; vergit in ruinam*] He that walketh in the uttermoſt extent of the borders of his Chriſtian liberty, will ſoon degenerate, and fall into ſome licentiouſneſſe.

Reaſ 2. The body pampered with all contentments, kicketh againſt the ſpirit, *Deut.* 32, 15. 1 *Cor.* 9. 37.

Uſe 1. To diſcourage us from making like trial as *Solomon* here did, whether mans chiefe good might be found in outward pleaſures and profits. His wiſdome was much hazzarded in ſo doing, yea blemiſhed and Eclipſed; how much leſſe ſhall our leſſe wiſdome hold out in ſuch trials?

Better is it for us to truſt and believe *Solomons* experience, then to try to our coſt and danger as he did.

Solomon himſelf led himſelf into temptation by this courſe: If we will not be warned by his fall, our danger will be the more deſperate.

Doct. 3. God alloweth us to rejoyce in theſe outward things (pleaſures or profits) though not to ſeek or place our happineſſe in them.

Reaſ. 1. It is the portion which God giveth a man of all his labour, Text, v. 1. 10. and v. 24. 26.

Reaſ. 2. It is a juſt ground, and good help and meanes to ſtir up our ſelves to the cheerful and thankful ſervice of God, *Deut.* 28. 47.

Reaſ. 3. It doth good like a medicine, healing ſome bodily

bodily infirmities, and ſtrengthning to each good duty, and to freedome in it, *Prov.*17.22. *Neh.*8.10.

*Reaſ.*4. *Hilaritas in Domino eſt indicium animi bene ſibi conſcii*, godly cheerfulneſs is a token of a good conſcience, *Prov.*15.15.

Uſe 1. To teach us not to defraud our ſelves of ſuch lawful delights, as the Lord alloweth us, in the good things we enjoy: we ſhall do him and our ſelves alſo injury in ſo doing.

*Doct.*4. He that ſhall take a juſt account and ſurvey of all the happineſſe he getteth by his wordly profits and pleaſures, ſhall finde for his felicity, vanity; for tranquillity of minde, vexation of ſpirit: for advantage, no profit.

*Reaſ.*1. Of Vanity.

1. God never ſowed mans happineſſe in thoſe outward things; how then ſhall we there reap it?

2. Gods curſe hath brought vanity upon the whole creature, and all the fruits of it, by reaſon of our ſin, *Rom.* 8.20.

*Reaſ.*2. Of vexation of ſpirit.

1. The deluſion of our hopes which we promiſed to our ſelves by theſe outward things, muſt needs vex us.

2. The diſtempering of our bodies, but eſpecially of our ſpirits by theſe ſenſual delights, muſt needs grieve a good ſpirit.

Reaſ. 3. Of no profit.

1. For in them we ſave not our ſouls but rather loſe them, *Matth.* 6.26.

Uſe 1. To teach men deſtitute of theſe things, not to think themſelves miſerable for want of them; For they that have them, are not thereby happy.

Uſe 2. To teach men that enjoy theſe things, not to preſume of more good to be found in them then there is in them; no happineſs can be in them: ſeek that in better things; he that looketh not for much from the creature, ſhall never be much deceived.

If happineſſe could be found in outward worldly things, how could God be happy without the world, and before the world was made?

Eccleſ. 2. 12. to 17.

12. *And I turned my ſelf to behold wiſdom, and madneſſe and folly: for what can the man do that cometh after the King? even that which hath been already done.*

13. *Then I ſaw that wiſdome excelleth folly as far as light excelleth darkneſſe.*

14. *The wiſe mans eyes are in his head, but the foole walketh in darkneſſe; and I my ſelfe perceived alſo that one event happeneth to them all.*

15. *Then ſaid I in my heart, as it happeneth to the foole, ſo it happeneth even to me: and why was I then more wiſe? then I ſaid in my heart, that this alſo is vanity,*

16. *For there is no remembrance of the wiſe more then of the fool for ever, ſeeing that which now is, in the daies to come ſhall be forgotten: and how dieth the wiſe man? as the fool.*

17. *Therefore I hated life, becauſe the work that is wrought under the ſun is grievous unto me: for all is vanity and vexation of ſpirit.*

SOlomon having conſidered the vanity of wiſdome and folly ſeverally and in part, now cometh to conſider of them joyntly, in compariſon one with another, whereof he rendreth the reaſon, *verſ.* 12. becauſe no man had better experience of both of them, then himſelf. His ſingular experience, though but of one man, may ſtand for a generall obſervation, as if it had been proved by the experience of all men. He that ſhould try theſe things after him, ſhould find no more in them, then he had done.

Now upon comparing of them together, he firſt preferreth wiſdom above folly, by a compariſon,

1. Of light excelling darkneſs, *verſ.* 13.
2. Of ſight excelling blindneſſe: Or of him whoſe eyes are in his head, above him who walketh in darkneſs. *verſ.* 14.

Secondly, He equalleth wiſdome and folly by the events happening to the fool and wiſe alike. Whence he falleth,

1. Into an expoſtulation with himſelf, why he ſhould, then be more wiſe.
2. Into a reſolution or acknowledgment of this vanity, befalling wiſdome and wiſe men, which is to finde the like event befalling themſelves as fools, v. 15.
3. He expreſſeth in particular what theſe events be which

which fall equally upon both; to wit,

1. Both to be forgotten alike.

2. Both to dye alike, v. 16.

The effect of which in himself, he sheweth to be hatred of his life, arising from the sense of the grievousnesse of this passage of Gods worke, together with the vanity and vexation of spirit, which each thing yeildeth to him, v. 17.

Doct. 1. He that will judge wisely and fully of things must consider of them, not only in themselves apart, but joyntly also in comparison one with another.

Thus wise *Solomon* to give the more right sentence of wisdome and folly, doth not only consider them in their own worth and use apart, (which in case of placing happinesse in either of them, he findeth to be vanity) but also he turneth his heart to consider them joyntly, in comparison one with another.

Reas. 1. It is the nature of a comparison to yield much illustration and light to the things compared, which much helpeth the judgment to discerne of both of them aright.

Reas. 2. In comparing our good things with our betters, it helpeth to abate our pride.

Reas. 3. In comparing the evils lying upon us, with the greater evils lying upon others, it helpeth our contentment.

Use 1. To teach us to doe the like in all such things whereof we would take a just estimate: as in conceiving aright of our wisdome, wealth, poverty, liberty, restraint, credit, discredit, husbands, wives, children, friends, neighbours, &c. comparing them with the estates of others worse then our own, it will make us the better contented with our own portion: Comparing them with the estates of others better then our own, will abate our pride.

Doct. 2. It is for men of *Solomons* worth to make *Solomons* comparisons.

He knew by Gods own voyce to him, that none should succeed him in wisdome and wealth, 1 *Kings* 3. 12, 13. and therefore he might safely compare his own singular experience of the worth of wisdome and wealth, honour and pleasure, with the experience of all that should come after him

Reas. 1. Unlesse a man do know his own eminency above all others in the things whereof he maketh comparisons,

ſons, he will appear no better then vain-glorious, if not ridiculous. *Campian* challenging both the Univerſities, though his cauſe had been as good as he preſumed it to be, yet comming ſhort of ſundry learned men in the knowledge of the Greek Tongue, expoſed himſelfe to juſt diſgrace.

Goliah defying the whole Hoaſt of *Iſraell*, and yet not knowing the eminency of the ſtrength of faith, above that of Speare and Shield, made himſelfe a ſcorne and a prey.

Uſe 1. To reprove the inſolency of boaſting ſpirits, comparing and challenging many times their equals, if not betters, to their own ſhame in the end. *Peter* preferring himſelfe before all men, fell worſe then any of his fellowes; *Solomon* excelling all, yet maketh compariſons but of equals here, verſe 12, and 25,

Doct. 3. It is not for any to hope to finde more benefit by the uſe of wiſedome, Wealth, Honour, Pleaſure, then *Solomon* did, verſe. 12.

By folly, *Solomon* meanes the enjoying of all ſenſual comforts, (whereof he ſpake, v. 1, *to* 11,) ſuch as Wealth, Honour, Pleaſure.

Reaſ. à majore. If he excelled all others in all theſe things, ſo far as any of them might be employed to any comfortable, or profitable, or honourable uſe; It is not for his inferiours in all or any of theſe, to finde more good by them then he had done.

Uſe 1. To teach all men to content themſelves with *Solomons* experience, and not look for more benefit in theſe things then he found. If he ſeeking the chiefe good in them, found them all vanity and bitterneſſe, we in following his example, ſhall find no better ſucceſſe.

But the world will not herein believe *Solomon*, though he ſhould ariſe from the dead, and report no leſſe to them.

Doct. 4. There is as much difference in wiſedome above wealth, and ſuch other ſenſuall delights, as is in light above darkneſſe, or in ſight above blindneſſe, v. 13, 14.

Light excelleth darkneſſe in ſundry points.

Light is comfortable, ſtirring up to cheerfulneſſe and boldneſſe, *Eccleſ.* 11. 7. But darkneſſe breedeth ſadneſſe and timerouſneſſe.

So wiſdome maketh the face of a man to ſhine, *Eccleſ.* 8. 1. But ſenſuall delights leave a man ſad and timerous.

1. Light manifeſteth things as they be, *Eph.* 5. 13. Darkneſſe hideth them.

2. Light

2. Light diſtinguiſheth one thing from another; Darkneſſe confoundeth all alike.

So wiſedome diſcovereth clearely to us the true diſcernment of things: but voluptuouſneſſe overwhelmeth men with ſtupidity,

3. Light directeth a man in his way; but darkneſſe miſleadeth. So is it with wiſedome, it ſheweth a man his way; voluptuouſneſſe leadeth aſide.

4. Light awakeneth us: but darkneſſe lulleth aſleep.

So doth wiſdome ſtir up a man to his buſineſſe, but voluptuouſneſſe lulleth a man aſleep in lazineſſe and ſecurity.

Sight excelleth blindneſſe, as in all the things wherein light excelleth darkneſs (for the light of the body is the eye.) So in theſe things: beſides,

1. Sight is an Ornament to the body: blindneſſe a deformity; By it the body is (as it were) a living dungeon to the ſoul without windowes.

So is wiſedome an Ornament to the ſoul: but the voluptuous perſon burieth himſelfe quick in obſcurity and deformity, 1 *Tim.* 25. 6.

2. Sight can diſcerne light if it be ſhewed to a man: but blindneſſe maketh a man uncapable of ſeeing light offered.

So wiſedome apprehendeth counſell and inſtruction; but the voluptuous perſon is uncapable of either, *Hoſea* 4. 11.

By the voluptuous perſon, I meane a man ſeeking happineſſe in ſenſuall pleaſure, whether ariſing from profit, honour eaſe, or paſtime, &c.

So *Solomon* himſelfe underſtandeth himſelfe, for he ſaith to himſelfe; *I* will try thee with pleaſure, c. 2. v. 1. he thereupon ſheweth what tryal he took of pleaſure in great and honourable workes; profitable treaſures, muſicall paſtimes, &c.

Vſe 1. To teach us that men do not ſtreightway condemn all ſuch things, wherein yet they doe not place happineſſe, *Solomon* will not admit happineſſe to be found in wiſedome (he meaneth naturall or civill wiſedome) and yet he acknowledgeth much excellency, and worth, and uſe of it.

Vſe 2. To ſtir up men to be ſtudious of getting wiſdome above wealth, profit, pleaſure.

Vſe 3. To teach wiſe men and learned, more contentment in knowledge, then other men take in wealth.

Doct. 5. The ſame events to dye, and to be forgotten af-

ter

ter death, befall both to the wiſe man, and to the voluptuous Epicure alike, *Eccleſ.* 9. 15.

Reaſ 1. The curſe of God upon mankind is more powerfull to kill and blaſt men, then wiſedome, much leſſe ſenſuality can be to preſerve their lives and memories.

Uſe 1. To ſtir up both wiſe men and voluptuous to prepare for death, and another life after this: Neither wealth nor wiſedome can ſecure from death.

Doct. 6 Such as employ themſelves in getting wiſedome and wealth; and other ſenſuall comforts, to the intent to find happineſſe therein, ſhall in the end be weary of their wiſedome and wealth, yea even of their lives. *Solomon* here having ſo employed his life; in the end commeth to this, why am I more wiſe? v. 15. And therefore I hated life, v. 17

Reaſ 1. Theſe things not yielding happineſſe, ſheweth us their vanity, and our vanity in ſeeking it in them.

Againe, hope diſappoynted vexeth the ſpirit, *Prov.* 13. 12. (*à minori.*)

Reaſ 2. God inflicteth a more ſpeciall curſe upon earthly bleſſings, when they are ſet up (as *Summum Bonum*) in his ſtead. God never more powerfully and diſdainefully overthroweth *Dagon*, then when he is exalted with the ſpoyles of his Arke, 1 *Sam.* 5. 2, 3, 4. So doth God then eſpecially blaſt wordly comforts, when our heart is carried captive unto them.

Queſt. But whether did *Solomon* well to be weary of his life, for this cauſe?

Anſw. No: He ſhould rather have been weary of his ſin in ſeeking happineſſe in theſe things.

Life we are not to hate, but for Chriſt, *Luke* 14. 26.

Uſe 1. To weane men from placing their happineſſe (as the world generally doth) in theſe outward bleſſings. Certainly as it was with *Solomon*, ſo ſhall it be with all ſuch; They ſhall in the end be weary of all theſe things, and of themſelves alſo.

Eccleſ. 2. 18. *to* 23.

18. *Yea, I hated all my labour which I had taken under the Sun: becauſe I ſhould leave it unto the man that ſhall bee after me.*

19. *And who knoweth whether he ſhall be a wiſe man, or a fool? yet ſhall hee have rule over all my labour wherein I have*

laboured, and wherein I have shewed my selfe wise under the Sun. This is also vanity.

20. *Therefore I went about to cause my heart to despaire of all the labour which I tooke under the Sun.*

21. *For there is a man whose labour is in wisedome, and in knowledge, and in equity: yet to a man that hath not laboured therein, shall he leave it for a portion. This is also vanity, and a great evill.*

22. *For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the Sun?*

23. *For all his dayes are sorrowes, and his travell griefe; yea, his heart taketh not rest in the night. This is also vanity.*

Solomon in *Verse.* 17. told us one effect, which the consideration of the like event in death to the wise and fool wrought in him, which was, his hatred of life.

In this verse, he addeth another effect, of the same consideration; which was, his hatred also of all his labour, verse 18. which he further amplifieth first by two causes thereof which shew the like event befalling to the wise man in death, as to the fool. Where,

The first is, that he shall leave behind him all his labour, to wit, the great works he hath laboured in, to another that shall come after him, verse 18.

The second is, his uncertainty of his sons disposition, whether he will prove a wise man or a fool, verse 19.

Secondly, by the effect of the hatred of his labour, verse 20. therefore (saith he) I went about to cause my heart to despair of all the labour &c. which effect he further amplifieth by a double cause.

1. For that he having laboured in Wisdome and knowledge, and equity, must leave the estate he hath so gotten to a man that hath taken no pains for wisdome, or knowledge, or equity, verse 21.

2. For that his labour hath yielded to himself nothing but sorrowes, grief, restlesnes, even in the night, verse 22, 23.

Doct. 1. When we labour for worldly comforts and blessings (such as wisdome, wealth, honour, and pleasure be) to the intent to seek happines in them, we shall in the end come to see our labour lost, yea become odious and wearisome to us.

For

For no man may expect to find more good by his labour after theſe things then *Solomon* did: yet this was the iſſue of all his labour ſo beſtowed.

Reaſ. As of the former hatred of life, verſe 17.

Queſt. But whether did *Solomon* well, thus to hate his labour, for not yielding him that fruit he expected?

Anſw. No. For, 1. His labour was commanded of God, and was therefore Good, *Eccleſ.* 1.13. *Gen.* 3.19.

2. His labour had not been in vaine, if he had uſed it as God commanded; ſundry bleſſings follow diligent labour, *Prov.* 10.4; and 14.23, and 22.29.

3. God never gave labour about earthly things that bleſſing, as to yield felicity. It was *Solomons* fault to look to reap that fruit from his labour, which God never gave it. He ſhould rather have hated the vanity of his own mind which abuſed his labour to a wrong end. But *Solomon* doth well to tell us plainly, how it fell out with him upon his labour ſo beſtowed, that we may alſo ſee what we may expect in the like caſe.

Uſe 1. To teach Schollers that labour for naturall or civill wiſedome, and other men that labour for wealth, or honour or pleaſure, not to expect or ſeek greater happineſſe in them then they are able to yield. If we do, we ſhall finde our labour loſt, yea weariſome to us in the end.

Theſe things we may labour for, but not as our chiefeſt good, but to ſome further higher end. If theſe things be the top of our hopes and deſires, and the laſt end of our labour, we ſhall loſe our labour and happineſſe both.

Obj. But do not many Schollers that ſeek for no further happineſſe then learning and wiſedome, find good contentment therein, free from ſuch hatred of their labours? And ſo do not many worldlings find the like in their wealth, &c. and never think their labour loſt?

Anſw. True: But ſuch men never caſt up their Accounts as *Solomon* here did, to ſee whether they have indeed found true cauſe of contentment, true happineſſe indeed in theſe things. If they had or did, doubtleſſe they will find no better iſſue, then *Solomon* had done, verſe 12.

Doct. 2. It is a weariſome and odious thing to ſeek happineſſe in thoſe things, which we muſt leave behind us. As *Solomon* was to leave all thoſe great works behind him, which he had wrought by his great wiſedome and wealth,

together with all the comforts which they afforded him 1 *Tim.*6.7,8.

Reaſon 1. From the great need we ſtand in of happineſſe when we depart hence: yea then have we moſt need of it; if otherwiſe we then we fail of it, we become eternally miſerable.

Uſe 1. To ſhew the excellency of Godly men above others; they carry the happineſſe with them, which others leave behind them, *Prov.* 14.26. When a worldly wealthy man hath made his will and left all his eſtate to ſuch and ſuch, what hath he left himſelfe to carry away with him, but the anguiſh and miſery of a guilty conſcience, and the expectation of worſe?

Uſe 2. To exhort therefore to labour more for godlineſs then all earthly bleſſings. It is indeed great gaine, which will go currant in this world and that which is to come, 1 *Tim* 6.6, and 4. 8. It is a great gaine that bringeth Gods bleſſing and no ſorrow with it, *Prov.*10.22.

Doct 3. A wiſe man may have a ſon grown up to mans eſtate, and yet be uncertaine what he will prove, when he commeth to enjoy his fathers living.

Solomon was old before he fell to Idolatry, 1 *Kings* 11.4. and ſome years he muſt needs ſpend in building thoſe Temples to his wives Idols, after which time he wrote this Book, ſo that now he was become very old. And therefore *Rehoboam* could not be young when he wrote it; for he wrote it not long before his death, and at his death *Rehoboham* was 41. years old, 1 *Kings* 14.21. And yet *Solomon* notwithſtanding all his wiſedome and deep inſight into the nature of all the creatures, and into the manners of men, he was not able to ſay, whether his ſon would become a wiſe man or a fool.

Reaſon 1. From the government of wiſe Parents over their children, which keepeth them in from ſhewing forth their own ſpirits; [*Donec liberius vivendi ſit copia Adoleſcentulis, qui vitam ſcires aut Ingenium noſceres; dum ætas, metus, magiſter prohibebant?*]

Reaſon 2. From the change of outward eſtate, which often changeth inward conditions, *Honores mutant mores.* *Sixtus* an humble crouching Cardinall, but none ſo reſolute and ſtout a Pope? A Cardinall of the Spaniſh Faction, a Pope againſt Spaine.

Reaſ.

Reaſ 3. From the various diſpoſitions of ſome young men eſpecially. *Reboboam* himſelf ſometime doth fooliſhly after his comming to the kingdome, 1 *Kings* 12, 14. ſometimes wiſely, 2 *Chron.* 11. 5, *to* 12. 23. If he were thus various after he came to the Crown, how much more before?

Uſe 1. To teach youth to take notice of their own uncertainty of ſpirit, that they may more ſeek to be eſtabliſhed with grace.

Uſe 2. To teach Parents as much as may be to ſeaſon their children with grace, and to teach them in the Trade of the beſt wayes eſpecially: and then are they moſt likely to foreſee their conſtancy, *Prov.* 22. 6.

Uſe 3. To exhort Parents, to train up their children above all graces to humility: For pride is the onely ſin for which God is wont to ſtrike with madneſſe, *Dan.* 4. 30., 31, 32. That other cauſe of diſtraction, to wit, ſpirituall auguiſh through brokenneſſe of ſpirit, (*Pſal.* 88. 15.) which *Heman* fell into, will not blemiſh reputation of wiſedome, 1 *Kings* 4. 31. God is wont to heal it.

Doct 4. It is a wearyſome vanity tending to make a man to deſpaire of all his labours, a wiſe man and an honeſt man to leave his eſtate either to an heire of whoſe wiſedome he is uncertaine, or to any who hath not laboured after wiſedome and honeſty, verſe 19, 20, 21. This double vexation befell *Solomon*; firſt he was uncertaine what his ſon would prove, wiſe or fooliſh.

2. He ſaw for the preſent, he took paines neither for wiſedome nor equity (or honeſty) as himſelfe had done: yea, it may be he alſo foreſaw what loſſe of his eſtate might befall his ſon, ten parts of it to fall to *Jeroboam*; a man that made *Iſrael* to ſin. And yet in *Libanus* and other parts of *Iſrael*, *Solomon* had built much, 1 *Kings* 9. 19..

Reaſon 1. For ſo a wiſe man is likely to be a drudge to a fool, an honeſt man to a wretch, a painfull man to an idle.

Uſe 1. To weane wiſe men and ſo all men from voluptuouſneſſe, that is, from placing their happineſſe in earthly comforts. Otherwiſe it would never have thus vexed *Solomon* to have been uncertaine of his heire.

For it would have contented him, and ought ſo to have done.

1. To have enjoyed the comfort of his own labour himselfe whileſt he lived, *Pſal.*128.2.

2. To have employed them in his life time, to the good of others.

3. To have trained up his heire, with as much good education as he could.

4. To have diſpoſed his eſtate at his death as wiſely as he could.

5. To leave doubtful events to God, who diſpoſeth of all things wiſely and juſtly.

Uſe 2. To moderate mens eager purſuits after wealth: little know we what manner of men we labour for.

3. To reprove our carnal confidence who thinke to make ſure to leave our eſtates in a good hand, and there to abide from one time to another. A thing more then *Solomon* could foreſee or provide for.

4. To moderate our judgements, when we ſee mens eſtates fall into the hands of fooliſh and prodigal heires, not ſtreight to think they were ill gotten. *Solomon* had laboured in equity as well as in wiſdome, and got all his eſtate honeſtly; yet it was ſcattered (ten parts of it) in his ſons dayes in the hands of a ſtranger.

Doctr. 5. To ſeek felicity in wealth and pleaſure, &c. will put a man to continual griefe and reſtleſneſſe day and night, verſe 22,23. 1 *Tim.*6.10.

Riches and pleaſures are as thornes, not onely to choake good ſeed in us, *Luke* 8.14. but alſo to prick and pierce our ſelves with many ſorrowes.

Reaſon 1. Their multitudes are a burden, *Eccleſ.* 5.12. As many cloathes on a mans bed, will put him into a ſweat, and not ſuffer him to ſleep; ſo multitudes, and abundance of wealth. For they carry with them many Cares, Feares, and Uncertainties.

Uſe 1. To weane us from ſeeking ſuch troubleſome comforts. Labour we for riches, ſo as we may have them with Gods bleſſing, which addeth no ſorrow: *Prov.*10.22.

Uſe 2. To exhort to labour for ſpiritual treaſure which makes our ſleepes ſweet, and our days comfortable, *Job* 35.10. *Pſal.*77.6. *Prov.*15.15.

Eccles. 2. 18. to 23.

WHen *Solomon* saw that the exercise of his wisdome about the creatures, and his employment of all the creatures unto delight, which he calleth madnesse and folly, did neither of them satisfie his heart, but both of them alike yeild him vanity and vexation of spirit; it gave him occasion to consider, whether they were not both of them in comparison equal, or what excellency there was in the one above the other. And this he could as well as any, undertake; because he excelled all men in wisdome, 1 *Kings* 4.30, and Chap. 3.12.

Doctr. 1. A wise man that shall compare together wisdome and folly (that is the exercise of wisdome about the knowledge of the creatures, and the employment of a great estate to try what chiefe good there may be found in creature comforts) shall finde as much excellency in wisdome above folly, as in light above darknesse, in sight above blindnesse, verse 13.14.

See this opened and applyed in the notes on pag. 42, 43.

Doctr. 2. Though the excellency of wisdome above folly be as great as the excellency of light above darknesse, and of sight above blindnesse, yet one event happeneth both to the wise and foolish, which *Solomon* proveth by instances. Both, 1. Die alike, 2. Are forgotten alike; *vers.* 14, 15, 16.

Reason. From the condition of the creatures, they are temporal, and serve to support a temporal and mortal life: but when this life is ended, we leave them and they leave us.

Use 1. To teach wise men and fooles too, to prepare and provide for another life, and honourable remembrance after it, by another course; than either wisdome or wealth.

Faith is the onely way, 1. To eternal life, *Joh* 11. 25, 26. 2. To honour, *Hebr.* 11.2.

Doctr. 3. To consider the like event, befalling to the wise and to the foolish, it may breed in a wise man that exerciseth all his wisdome and labour about creatures and creature-comforts, deep discontentment, sadly to be weary both of his wisdome, and of his life, and of all his labour, wherein he hath exercised his wisdome under the Sun Verse 15, *Why was* I *then more wise* > Vers 17. *Therefore* I *hated life.* Verse 18. *Yea* I *hated all my labour.* Verse 20. *And* I *went*

about

about to cause my heart to despaire of all my labour.

Reas. 1. From discerning the equality of the like event to himselfe, as to the foolish, to wit, 1. To dye, 2. To be forgotten. 2. From the necessity of leaving all, vers. 18. 3 From the uncertainty of the wisdome, or folly of such to whom he shall leave it, verse 19. in likelyhood to leave all to such as have not laboured in wisedom, knowledge, and equity, as *Solomon* left all to *Rehoboam* who was fooliſh and weake, 1 *Kings* 12.8. 2 *Chron.* 13,7. *Jeroboam*, who though industrious, 1 *Kings* 11. 28. yet laboured not in equity. 4 From the portion which a wise man reapeth of all his labours, to wit, sorrow, griefe, restlessenesse by night, verse 22.

Quest. But was it well done of *Solomon*, thus to be discontented, and weary of these good gifts of God? 1. His wisdome, 2. His life, as well as of his labour.

Ans. No; But *Solomon* did well thus to confesse his own distemper, before the Church, to let them and us all see what we shall get by imployment of our wisdome, and great estates to seek happinesse in creature-comforts.

To exercise our wisdome in the knowledge and study of the creatures. To employ them or to teach others to employ them in Physick and Chyrurgery, it would never have made a man weary of it in that course. And in like sort to employ our great estate in due supportance and refreshment of our selves, education of our families, maintenance of Church and Commonwealth, succour of poor widdowes, and fatherlesse (as *Job* did) would never have made a man weary of his Labour. But to try to seek what happinesse might be found in all creature-comforts, that is it which is vanity and vexation, and maketh a man weary of wisdome, life, labour. As if man should employ his wisdome (Art and skill) in the Secrets of nature, and lay out a great estate to finde the Philosophers stone, what shal he finde at length but cause to be weary of his wisdome, life, and labour so bestowed in vaine?

Reas. 1. From the curse of God upon wisdome, wealth and labour bestowed upon an end which God never ordained them unto.

Use 1. For a warning to Schollers, not to blesse themselves, in all the wisdome they get by the study of the creatures, nor in all the labour they take about that knowledge

so

ſo as to make it their end to excel herein: but ſo to ſubordinate all to ſome of Gods ends, that he may accept them and their labours, leſt otherwiſe he make them weary of all thorough diſcontentment.

Uſe 2. To teach men of eſtates not to bleſſe themſelves in their great eſtates, nor in all the creature comforts they can get by them; It will at length leave them in deep diſcontentments.

Uſe 3. To teach us ſo to uſe our wiſdome and eſtates, as the employment thereof, the fruit thereof may not dye with us, but may be carried along with us, *Rev.* 14. 13. Then it will not grieve us (as it did *Solomon*, verſe 18.) to leave our labours behinde us.

Uſe 4. To endeavour faithfully the good education of our children, that whether they prove wiſe or fooliſh, we may have comfort in our conſcionable care of their good, And we faithfully endeavouring their good, ſhall finde God ordinarily bleſſing our endeavours ſo far to them, as we ſhall leave all behinde us to them with comfort.

Eccleſ. 2. 24. 25, 26.

24. *There is nothing better for a man then that he ſhould eat and drink, and that he ſhould make his ſoul enjoy good in his labour. This alſo I ſaw, that it was from the hand of God.*

25. *For who can eat? or who elſe can haſten hereunto more then I?*

26. *For God giveth to a man that is good in his ſight, wiſdome and knowledge, and joy: but to the ſinner he giveth travel, to gather, and to heap up; that he may give to him that is good before God. This alſo is vanity and vexation of ſpirit.*

THere is no good in man that he ſhould eat and drinke, &c. even this I ſaw, that it was from the hand of God, &c. *Solomon* having ſaid that man hath no portion out of his labours, but griefe for his travel, verſe 22, 23. he here rendreth a reaſon of it, taken from the continent or efficient cauſe of goodneſſe, which he ſaith is,

1. Not man; it is not in his power to reach it, or give it.

2. But God; whatſoever good we receive, verſe 24. Whereof he rendreth a double reaſon. 1 From his own experience, verſe 25. himſelfe was as able and ready to ſeek good

in

in the creatures as any: and yet he could get no other good out of them, then as it is said, verſ. 22, 23. 2 From Gods manner of diſpenſing theſe good things of this life, to wit, the wiſe & joyful uſe, and benefit of them to the good man: the travel about them, to heap them up to the ſinner, and that alſo for the good mans uſe verſe 26. which argueth that the finding of good by all our labours and travel, is not in mans hand, but Gods. Whereupon he addeth this uſuall Epiphonema that This alſo is vanity, and vexation of ſpirit verſe 26. There is no good in man, or in the power of man. So I tranſlate the words in the ſame ſenſe, as the ſame words are tranſlated, Chap. 3. 12.

Doctr. 1. To enjoy any good by our labour, yea ſo much as to eate or drinke with comfort, is not in mans hand, but it is the gift of God, *Jam.* 4. 13, 14, 15. *Eccleſ.* 3. 12, 13.

There is a threefold good, which our ſoules might enjoy by our labours, 1 The having of the creature, 2 The uſe of it; 3 The benefit of that uſe.

None of theſe is in the power of our labours to attaine unto. 1 Not the having of the creature it ſelfe, *Eccleſ.* 9. 11 *Levit.* 26. 19, 20. *Deut.* 8. 17, 18. 2 Nor the uſe of it, either to our ſelves, which may be intercepted (as the uſe of meat and drinke) 1 By ſickneſſe *Pſal* 107. 18. *Job.* 33, 20. 2 By ſadneſſe, *Pſal.* 42, 3. and 102, 9. and 80. 5. 3 By ſodain feares, and dangers, 1 *Sam.* 30, 16, 27. 1 *Kings* 7, 19, 20. *Pſal.* 78, 30, 31; 4 By Covetouſneſſe, *Eccleſ.* 4. 8. & 6. 2. 5 By ſcruple of Conſcience, *Acts* 10, 13, 14. or to others. 3 Nor the benefit of the Uſe, which is cheerfulneſſe and joy in it, the refreſhing and nouriſhing, which the creature might yield, *Haggai* 1. 6. *Acts* 14. 17. The benefit of doing good to others is acceptance: but that is of God too, Rom 15. 31.

Reaſ. 1. Since the Fall, the good which God put into the creature; (*Gen.* 1. 31.) is accurſed to us for our ſin; ſo that now labour and ſorrow, is all our portion from the Creature, *Gen.* 17. 19. 2 Goodneſſe reſiding chiefly in God, is to be found in the creature only by participation, and that at his pleaſure, *Matth.* 19. 17. By *Adams* fall goodneſſe is devoted to the ſecond *Adam*; to wit, the goodneſſe of the creature, *Heb.* 2. 6, 7, 8. Hence from him it is derived to us.

Uſe 1. To reprove, Firſt confidence in our ſelves, for the getting of this or that good by any means we can uſe, *Jam.* 4, 13, 14, 15. Secondly, acknowledging the good we have, to come

come from our own meanes, *Mal.* 1. 16. *Amos* 6. 13. Thirdly The abuſing of meates and drinkes, and other creatures to vanity, ryot, and miſchiefe, &c. the gifts of God are to be uſed to his ſervice and praiſe, *Hoſ.* 2. 8, 9.

Uſe 2. To exhort to look up unto God for the finding of good in all the means we uſe: and to acknowledge him in the attaining of it. The Heathens did ſo to their falſe gods? how much more we to the true? *Dan.* 5. 4. We thanke our Hoſt for our good cheere; how much more ſhould we thanke God for it? 3. To teach us to look up to God, that we may finde good in his Ordinances eſpecially. For ſpiritual and eternal good things are leaſt of all in the power of the creature, to give or to receive.

Doct 2. It is not for any man to look to finde more benefit by his labours or by the creatures, gotten and uſed by him, then *Solomon* did.

Reaſ. No man knew the creatures better then he, nor how to uſe them to better purpoſe: neither can any man goe about to get benefit by them more wiſely, or more ſeriouſly.

Uſe. To teach us to content our ſelves with his experience; if he found no happineſſe by all his labours about the creature, if he found nothing by the creature, but his labour for his travel: no more ſhall we, if we depend upon our labour, or upon the creature, or ſeek happineſs in either.

Doct. 3. God giveth to the godly, wiſdome, knowledge, and a cheerfull uſe of the fruits of his labour, but to the wicked labour and drudgery, for the benefit of the godly; [verſe 26.] A man good in Gods ſight, is here meant the godly, as oppoſed here to the ſinner, *Job.* 27. 13, 16, 17. *Prov.* 28. 8.

Reaſ. 1. It is the end of Gods predeſtination, that all things befalling the wicked, ſhould redound to the glory of Gods mercy towards the elect, *Rom.* 9. 22. 2 The godly having Chriſt, have the world as theirs, and all the comforts of it, 1 *Cor.* 3. 21, 22, 23. 3 The godly uſing the creatures and their own labours about them, in their right place and kinde, reap that benefit from them which any way they can yield, *Matth.* 6. 33. They in that way finde the bleſſing of God, which exempts from ſorrow, *Prov.* 10. 22. But the wicked taking the creatures for their chiefe good, fall ſhort of God, and of that good alſo from the creatures

tures and their labours about them, which otherwise they might attaine.

Obj. But doth it not oft fall out contrary, that the wicked have the world at will; and not so the Godly? *Job* 21. 7. *to* 13. *Psalm* 73. 3, 4, 5. and 17. 14.

Answ. First, It is so as *Solomon* speakerh here with many godly: they enjoy a wise and cheerfull use of their labours and of the creatures; and contrarywise many wicked labour and toyle, and that uncomfortably, for the good of the godly. 2. A little the righteous hath, is better then great treasures of many wicked, *Psalm.* 37. 16. For, 1. The joy of Hypocrits and worldlings is but for a moment, *Job.* 20. 5. *Isaiah.* 50. 11. 2 Their prosperity is pernicious to them, *Prov.* 1. 32. 3 The great estate of wicked men never resteth till it be devolved into the hands of the Godly: but is meane while tossed as a Tennis-ball from one hand to another, from one family to another.

Use. To exhort to Godlynesse. The Godly are good in Gods sight, they have comfort of their labours; The wicked mens labours is also for their benefit and comfort.

Doct 4. The disappoyntment of a mans labour is a vanity and vexation of spirit, especially to such as seek for happinesse in their labours about the creatures, verse 26.

Reas. It is a curse of God, *Levit.* 26. 16.

Use. To stir us up the more to godlynesse; thereby we shall finde good in our labours; or if we be disappoynted, that also will work our further drawing neere to God, *Hos.* 2. 6, 7.

Eccles. 3. 1. *to* 9.

Verse 1. *To every thing there is a season, and a time to every purpose under the heaven.*

2. *A time to be borne, and a time to dye: a time to plant, and a time to pluck up that which is planted.*

3. *A time to kill, and a time to heale: a time to break downe, and a time to build up.*

4. *A time to weep, and a time to laugh: a time to mourne, and a time to dance.*

5. *A time to cast away stones, and a time to gather stones together: a time to embrace, and a time to refrain from embracing.*

6. *A time to get, and a time to lose: a time to keep, and a time to cast away.*

7. A

7. *A time to rent, and a time to ſew: a time to keep ſilence, and a time to ſpeak.*
8. *A time to love, and a time to hate: a time of war, and a time of peace.*
9. *What profit hath he that worketh, in that wherein he laboureth?*

TO every thing there is a limitted terme (or Period) and a time to every will (or purpoſe) under the heaven, &c. *Solomon* having ſhewed the vanity of all the creatures towards the attainment of felicity: and that Firſt partly by their own nature, Cap. 1. 1, to 11. Secondly, partly by the great experience and tryall which himſelfe had taken of them, both in, Firſt, The knowledge and ſtudy of them, Chap. 1, 12, to 18. 2. The imployment and improvement of them to ſenſuall delights, Chap. 2. he in this Chapter (the former part of it) and theſe words, ſheweth the vanity that lyeth upon the eſtate and actions of men, by the viciſſitude and variety of them, and that by the determined Appoyntment and limitation of Gods purpoſe and providence.

Parts of the words, Firſt an Aſſertion that all things under heaven are ſubject to variety and viciſſitude of changes, and that by the determinate appoyntment and limitation of God, verſe 1, to 8. 2. *A* Collection or inference of the unprofitableneſſe of mens labours in regard thereof The Aſſertion he firſt delivereth in a generall Propoſition verſe 1. Secondly, He declareth and proveth it, by an induction of 28. particulars, verſe 2, to 8. In the Aſſertion, the word tranſlated *Seaſon*, is a ſet or limitted time or a determinate period; as the word is uſed for an appoynted ſet time, *Ezra* 10.14. *Neh.* 10.34. And the meaning is not to ſhew there is a fit ſeaſon allowed us of God for all things done under heaven. For Firſt, That is not true: If it were, what is that to demonſtrate the vanity or unprofitableneſſe of mens labour about the creature, which is here the ſcope of *Solomon*? And when he ſaith, To every purpoſe: or, as it is in Hebrew, to every wil; he meaneth by a Metonymy, to every thing which a man willeth, or purpoſeth, or performeth. In the Induction, the 28 particulars conſiſt of 14 paire of contraries: wherein a man changeth from one contrary eſtate or courſe unto another, whereof the firſt paire

is

is naturall; to be borne, to dye: Secondly, the reſt voluntary; and they are either, Firſt, private and domeſticall, as a time. 1 Of planting and pulling up: 2 Of breaking downe and building: 3 Of weeping and laughing: 4 Of mourning and dancing: 5 Of caſting away and gathering ſtones: 6 Of embracing and refraining: 7 Of getting and loſing: 8 Of keeping and caſting away: 9 Of renting and ſewing: 10 Of ſilence and ſpeech: 11 Of love and hatred: Secondly, politicke, as 1. of killing and healing; 2. Of war and Peace.

Eccleſ. 3. 1, to 9.

Doct. 1. The times that paſſe over us, bring upon us many changes, yea often from one contrary to another.

Doct 2. To every change that befalleth us, even to every ſtate and buſineſſe of men under heaven, there is a time limited and determined by God.

Doct 3. This change of mens eſtates, and the limitation of the times thereof, leaveth a man no profit by all his labour towards the attainment of happineſſe: But, for brevity ſake; all theſe may be handled together,

Doct 1. As the maine propoſition of the Text.

Doct 2. As the principall reaſon of it.

Doct 3. As the chiefe uſe of both.

For proofe of the firſt *Doctrine*, *Pſal.* 30. 5, 6, 7. *Lament.* 1. 1, 2. and 4, 1, 2, 7, 8. *Iſa.* 1. 21, 22. *John* 21. 18. The people ſometimes cry Hoſanna, ſometimes Crucifie; *Peter* ſometimes maketh a glorious confeſſion of Chriſt, ſometimes a groſſe denyall; *Paul* ſometimes as an Angell of God, *Gal.* 4, 14. ſometimes an enemy, *Gal* 4. 16. *Nebuchadnezzar* ſometimes flouriſhing in his Palace, ſometimes grazing among the beaſts, reſtored againe.

Reaſon 1. From the determinate purpoſe of God to limit mens times and changes, *Job* 14. 5. and 7. 1 *John* 7. 30, and 8, 20. *Luke* 13. 32, 33, and 22. 53. *Acts* 13. 25, 26. *Pſalm* 31. 15. *Acts* 17. 26. *Dan* 5. 26. Grounds whereof, Firſt, Gods ſoveraignty over us, and ſo his dominion over our times, *Acts* 1. 7. The heire, while under age hath his time limited, *Gal.* 4. 1. Secondly, Gods faithfulneſſe to us *Pſalm.* 119. 75. If our times were in our hands, we would never ſee ill times; If in Satans hands, he would never ſuffer us to ſee good dayes. Thirdly, Our aptneſſe to ſettle up-

upon the lees, and to corrupt if not changed, *Zephan.* 1. 12. *Jer.* 48, 11. *Pſal.* 55. 19. Secondly, From the contrary principles dwelling in us; whence variety, yea contrariety of changes of carriage, *Gal.* 5. 17. Thirdly, from the Inſtability of all the creatures, and their outward eſtates, by reaſon of the curſe, *Gen.* 3, 17. which though to the godly it be changed to a croſſe, yet the croſſe abideth to them, the curſe to the wicked, 1 *Kings* 14. 15.

Uſe 1. To weane us from faſtening our hopes and deſires after happineſſe in any eſtate here below, *Matth.* 6. 19, 20. *Prov.* 23. 5. 1 *John* 2, 15, 17. The unſetledneſſe of all things here below, demonſtrateth their unprofitableneſſe unto happineſſe. Secondly, to keep us from preſuming of our own undertaking, and from profeſſion of abſolute purpoſes and promiſes, without ſubjection to the wil of God, *Jam.* 4. 13, 14, 15. *Luke* 12. 19, 23. *Prov.* 27. 1. 5 To moderate our mourning in hard times, and our rejoycings and confidences in good houres, *Pſalm* 39. 9. and 115. 3. *Mich.* 7. 7, 8. *Pſalm* 30. 6, 7. 4 To ſtir us up to ſeek and wait for a ſetled manſion in heaven, *Heb.* 13. 14. 5 To take off the plea for dancing *hence*. For it is not ſaid, there is a lawfull time to dance, but a limited time. *Herodias* daughter (*Salome*) had a time to dance, as to earne halfe a Kingdom for a dance, and to get *Iohn Baptiſts* head; So another time, of a contrary dance, when falling through the Ice (if we may believe *Nicephorus*, lib. 1. cap. 20.) her feet capered under water, and her head being cut off by the Ice, it danced above the Ice.

We read Firſt, of a Religious dance, *Exod.* 15. 20. Secondly, of a civil dance to entertaine Conquerours *Iudg.* 11. 44. 1 *Sam.* 18. 6. *Luke* 15. 25. when the eyes are ſet upon joy. But, not in mariages, where is more temptation to luſt. *Tully pro Murena.* *Nemo ſaltat ſobrius niſi forte inſaniat, neque ſolitudine neque in convivio honeſto et moderato*; eſpecially its unmeet in *N. E.* and that now when the Churches of *England* are in ſuch diſtreſſe, *Ezek.* 21. 10.

Eccleſ. 3. 10, 11.

10. *I have ſeen the travel which God hath given to the ſons of men, to be exerciſed in it.*

11. *He hath made every thing beautiful in his time: alſo he hath*

hath set the world in their hearts, so that no man can finde out the work that God maketh from the beginning to the end.

Solomon in the former verſes of this Chapter argueth the vanity that lyeth upon the eſtate and actions of men by reaſon of the viciſſitude and variety of them, and that limited and determined, by the Appointment of God. And from thence he inferreth the vanity and unprofitableneſſe of mens labours to ſeek for happineſſe in creature comforts, verſe 1. to 9. Now therefore, leſt men ſhould ſleightly paſſe over theſe varieties of changes that paſſe over them, and make no profitable uſe of them (as if they came by fortune or change, or Gods neglect of the government of the world) *Solomon* here preacheth to us a fourfold profitable uſe and obſervation of them.

1. That God hath given this travaile to the ſons of men, to exerciſe themſelves in obſerving and finding out Gods work in them all, *verſe* 10. as 1. Having made every thing beautifull in his ſeaſon. 2. Having put the world in the hearts of men, *verſe* 11.

2. That whatſoever our eſtate be, we ſhould not looke to find the chief good in them, but be doing good with them, *verſe* 12. 13. and take ſuch good from them as they afford, *verſe* 12, 13.

3. That theſe changes are wholly and unchangeably in Gods hands, and aime at a gracious end, that men ſhould fear before him, *verſe* 14.

4. That there is to be obſerved a ſetled order in this variety of changes, as in the motions of the Heavens, *v.* 15.

Doct. To conſider and finde out the work of God in all the variety of changes that by his appointment doe paſſe over us, it is a travaile given of God to exerciſe the ſonnes of men. As in ſearching out the creatures, it was a travail given of God, *Eccleſ* 1.13. So here to ſearch out the work of God in all changes that befals us, *Pſa.* 111.2,3,4.

Reaſon 1. From the beauty to be obſerved in every work of God (that is, in every change befalling us) in its ſeaſon. To the beauty of the body there concur three things, 1. ὁ ἀκμὴ; when no member is defective or ſuperfluous: good conſtitution; every maime is a blemiſh: every ſuperfluity is a deformity. 2. συμμετρία *Partium*, when one part is proportionable to another, and all ſuitable to their

their end, and to their head, good proportion. 3. εὐχροια, well-colouredneſſe, or well-favouredneſſe, good complexion. So in Gods works about us there is 1. A perfection as in the creatures, *Iſay* 40,26. So in his government of us, *Deut.* 2. 4. *Iſay* 5. 4. 2 A Symmetry or proportion, Firſt between the Lord and his work, 2 *Tim.* 2. 13. *Ezek.* 20. 9. 14. 22. Secondly between his former and latter workes, *Judges.* 6. 13, 14. Thirdly between the inſtrument and the work God doth by it [*multum refert Davuſne loquatur an herus*] Arrogant cruelty becommeth *Pharaoh*; Prophane blaſphemy, *Rabſhekah*; Curſing, *Shimei*; Treaſon, *Judas*, *Iſay.* 32. 6. 8. Fourthly between Gods dealings with us, and ours with him, *Pſalm.* 18. 24, 25, 26: The wild-fire of luſt in *Sodom* was puniſhed with wild-fire and brimſtone. So in deſtroying the *Ægyptians* firſt borne, *Exodus* 4. 22, 23. So in *Nadab* and *Abihu*. So in *Adonibezek*, *Judges* 1. 6, 7. 3' εὐχροια well-favouredneſſe: It is a beauty in the countenance, Firſt Cheerfulneſſe. Secondly Lightſomeneſſe. Firſt there is a cheerfulneſſe in Gods works at laſt, *Gen.* 45. 7, 8. *James* 5. 11. *Heb.* 12. 11. They have a pleaſant countenance, *Pſalm* 92. 4. & 58. 10. Secondly, there is a lightſomeneſſe in them giving light and inſtruction, *Pſalm* 107. 43.

Reaſon 2. From Gods putting the world into our hearts *verſe.* 11. where by the World is meant, Firſt, not onely the creatures, the world of them; Secondly, but chiefly the world of changes of the creatures, of which *Solomon* here ſpeaketh [hath put the world into their hearts] implyeth that God hath but into our hearts, Firſt, ſome deſire aud delight to ſearch and find out the work of God in all the changes that paſſe over us. So, putting into the heart, implyeth deſire and delight in a thing *Pſalm* 40. 8. Secondly, ability to doe it, *Jer.* 31. 33. Both together are expreſſed by that phraſe, *Revel.* 17. 17. The ground of which is our impotency and impoſſibility, without this putting the world into our hearts, that ever we ſhould find out the work of God from beginning to the end, Text *verſe* 11.

Uſe 1. To ſtir us up to obſerve and find out the work of God, in every change of eſtate that paſſeth over us: It is elſe a brutiſhneſſe in our ſelves, *Pſalm* 92. 5, 6. It is a diſhonour to God and to his works, *Iſay* 5. 12. It is an inlargement of knowledge and favour from God to conſider his works, *Pſalm* 107. 43. As when a good workman ſeeth a

man taken with his work, he is willing to ſhew him all his Art in it. 2. To teach us not to diſparage, or ſleight, or diſlike any of Gods workes, but to magnifie them. They are every one beautifull in his ſeaſon, *Job* 36.24. *Iſay* 45.9. *Pſal.* 64.9. This magnifying of every work of God (as beautifull in his ſeaſon) will keep us from diſcontment and murmuring at Gods providence, whatſoever it be that befalleth us or ours, *Job* 1.20. *Pſalm* 39.9. 2 *Kings* 20.19. It may ſeeme an uncomely thing to take faire and full cluſters of ſweet Grapes, and to tread them and preſſe them in a wine-preſſe to leave nothing in them but husks, till in the end you ſee what ſweet wine is preſſed out of them, which keepeth lively and ſweet, when elſe the Grapes left alone would be rotten.

Uſe 3. To teach us to improve and imploy that knowledge of the world (that is, of all the changes that befall us in the world) which God hath put into our hearts, to find out the counſell and work of God therein. It was happineſſe to *Heſter* in her advancement, *Heſter* 4.14. To *David*, in croſſes, *Pſalm* 119.67.71.75.

Obj. Yea, ſaith one, if I could ſpell out Gods meaning in his works and dealings with my ſelf and mine, it would give me great contentment.

Anſw. 1. In evils obſerve, Firſt what thou waſt doing when a croſſe befell thee, *Dan.* 4.30, 31. Secondly, what conſcience ſuggeſteth to thee, *Gen* 42.22. Thirdly, the proportion of the affliction to thy ſinne, *Judges.* 1.7. Fourthly, caſt all Idols out of thy heart, and enquire of the Lord his meaning, that thou mighteſt know it and doe it, *Pſalm* 25.9. 12. God was long in anſwering *Johanan* and his company, even long after a Sabbath, becauſe they ſought in hypocriſie, *Jer.* 42.20.

2. In good things, obſerve; Firſt the opportunities and advantages God putteth into our hands, according to his word, *Heſter* 4.14. Secondly, the great workes God hath in hand, and derive your Brookes to runne into that ſtreame, Jer.45.4, 5. Now God is advancing a Reformation, purſue we that.

Eccleſ. 3, 12, 13.

Verſe 12. *I know that there is no good in them, but for a man to rejoyce, and to do good in his life.*

13. And

13. And alſo that every man ſhould eat and drinke, and enjoy the good of all his labour: it is the gift of God.

I Know, Good (that is, the good of man) is not in them. Theſe words containe in them the ſecond profitable obſervation which *Solomon* hath made of the variety of the changes of our creature-comforts and diſcomforts; and employments about them; to wit, that the good of man is not to be found in changes of creature-conditions, and employments or labours about them; but to enjoy the good of them, and to doe good with them; which he amplifieth by a twofold Argument or Reaſon.

Reaſ. 1. From his own certaine judgement or experience of them, I know that good is not in them, v. 12.

Reaſ. 2. From the proper cauſe of any good or comfort that a man can either take himſelfe or give to others by the creatures, or by his labour about them; it is the gift of God; *verſe* 13.

Doct. The good of man is not to be found in the creatures; but it is from the gift of God, to doe good with them, or to enjoy the good of them, His meaning is not that there is no good in the creature; for that were contrary to *Gen.* 1.31. But that 1. The chiefe good of man is not in them. 2. That it is not in themſelves to miniſter their own good to us without the gift of God, *Job* 28. 2, to 12. &c. to the end of the Chap. *Eccleſ.* 2.24.

Reaſ. 1. From the end of all the creatures, and of all their changes about man, and of our labours about them they are all for us as their end, *Pſalm* 115.16. *Gen* 1. 26. *Deut.* 4.19. And therefore our good cannot lye in them, but their good rather lyeth in us.

Reaſon 2. From our forfeiture of the good that is in them by the Fall, that now the good in which they were created 1. Is much impaired. 2. Is not yielded to us, without a renewed gift from God, *Gen.* 3.17, 18, 19. Which curſe is encreaſed by actuall ſinne, *Gen* 4. 12. *Iſay* 7.23, 24. *Levit.* 26. 18, 19, 20. *Haggai* 1.6. & 2.16, 17. 3 From the emptineſs of our hearts to do any good, or to make any good uſe of what changes befall us, *Hoſ.* 14. 8. *John* 15. 5. 2 *Cor.* 3. 5. 4 From the Prerogative of Chriſt, as to teach us to profit, *Iſay* 48.17. *God in Covenant, the Holy One of Iſrael, our Redeemer.*

Vſe 1. To ſet before us the frame of the ſpirit of a chriſtian penitent ſoule; It knoweth, his good is not in the creature, nor in any creature-comfort, nor in any creature-changes, nor in any creature labours.

Vſe 2. To look for no more from the creatures then is in them, and that way wherein we may get it out of them. Chiefe good is not in them; nor can they yield that good which is in them, but by the gift of God: With the gift of God, and by it, you may eat and drinke, and rejoyce in the enjoyment of the good of your labours, and do good to others in your live-time by the creatures,

Vſe 3. To move men to repentance that have reſtrained the good of the creatures from themſelves, *Exod.* 22. 22, 23, 24. *Jer* 5.24,25.

Vſe 4. To ſeek and expect the good of any creature, or of our labour about it, by Prayer and Faith, in the blood of Chriſt, *Matth.* 6.11. 1 *Tim.* 4.3, 4,5.

Vſe 5. To ſtir up ſuch to thankfulneſſe as both take good and doe good by all the changes that paſſe over them: It is God that worketh the power of the will to Wil, and the power of the whole man to Do; and therefore we are to feare before him, *Phil* 2. 12,13. Elſe a wiſe man may act fooliſhly; and a ſtrong man weakly, in many faire opportunities.

Eccleſ. 3. 14.

Verſe 14. *I know that whoſoever God doth, it ſhall be for ever nothing can be put to it, nor any thing taken from it: and God doth it that men ſhould fear before him.*

COherence, ſee in *verſe* 10,15.

Doct. What God himſelfe doth, that taketh place in every age, without any addition to it, or taking ought from it by any creature.

The meaning of the words cannot be, that every worke of God is everlaſting: For no work of God is ſo, but the Angels and ſoules of men, the higheſt Heavens, and the bodies alſo of men after the Reſurrection. But whatſoever God doth, that ſhall be for ever; to wit, it ſhall take place in every Age. It is not (to wit for the creature) to adde to it. It is not to take away from it, *Pſalm* 33. 9, 10, 11. *Eph.* 1.11. *Job* 23.13,14. *Matth.* 5.36. & 6.27. *Prov.* 19. 21. and

and 29.26. *John* 19.10,11. Some grant a generall concourſe of Gods providence to every thing done by the creature, ſeeing he ſuſtaineth all things in their Life, Motion, Beeing; but do not acknowledge a ſpeciall concourſe to the producing of each particular act, as inclining to it, and determining of it, unleſſe the act be ſupernaturall. But ſurely, as God inclineth and determineth the will by gifts of grace, by motions of the ſpirit (exciting and enlargeing the heart) and good objects unto ſpirituall acts; ſo doth he incline naturall agents to naturall acts by naturall diſpoſitions; and voluntary Agents to morall and civill acts by morall and civill Diſpoſitions, Motions, Objects, *Exod.* 12.36. And caſuall Agents to caſuall events, by caſuall occurrences.

Reaſon 1. From the nature of God; he is the firſt and univerſall cauſe, *Eph.*1.11. *Rev.*1.8. *Rom.* 11.36. and therefore concurreth to every effect. *Adam* under God is the firſt cauſe of all the ſonnes and daughters of men, *Acts* 17. 26. But he is not the cauſe of all their actions; for he produceth them voluntary Agents: And therefore what they doe by choyce of their owne will, he is no cauſe of that, ſeeing he inclineth not, nor determineth their will to it, ſave onely as he propagateth to them naturall pravity; Thus he was not the cauſe of *Cain*'s murder of *Abell*, which is more plaine in other parents; *Cauſa cauſæ eſt cauſa cauſati*, holdeth in naturall Agents, not voluntary. But God is the firſt cauſe, not only of all cauſes, but of all effects: Firſt, of good things *per ſe*, *Jam.* 1. 17. *Hoſ.*14.8. Secondly, of evill things, by accident or occaſion; *Acts* 4,27,28. 2 *Sam.*12. 11,12.

Reaſon 2. From the nature and condition of the creatures They are all Gods inſtruments, *Heb.* 1.14. *Iſay* 10.5.15. and 44.28. *Joel* 2. 25. *Matth* 8.8,9.

Obj 1. The creatures may be ſaid to be Gods Inſtruments, becauſe he may and doth uſe them when he will, not that he doth alwayes uſe them.

Anſw. Yes alwaies when they work at all; The Devill himſelfe, and all his inſtruments, are indeed but Gods inſtruments. So Faith beholdeth them, *Job* 1.21. Hence alwaies Gods ends are more fulfilled then the ends which the inſtruments aymed at, *Gen* 45.7,8. with *Ch.*37.20.

Obj 2, *Hoſ.*8.4.

Anſw Its meant, Not of his providence; See 1 *Kings* 12. 24 But, of his Ordinance.

Obj 3. *Zach* 1.15.

Answ. They helped forward destruction beyond Gods approbation, but not beyond his providence.

Obj. 4. What need then of counsels, Commandements, Rewards, and Punishments?

Answ. As if the wind need not blow, because a windmill cannot move but in, and by the wind. These Commandements and counsels, &c. are the blasts, by which God moveth us.

Obj 5. Thus you take away free-will from the creature, not only in acts of spirituall grace, but even in morall and civill actions?

Answ. No such matter: For God determineth all actions, not by imposing necessity upon the will, but by inclining it according to the nature and liberty of it; to wit,

1 In good actions, by, First, infusing good gifts, *Exodus* 12 36. Secondly, exciting by good motions. Thirdly, Propounding good objects.

2 In evill actions, by, First, eliciting the evill within, into outward act; First, by leaving to Satan, and to evill objects, *John* 13.2 Secondly, by propounding good objects, *Psalm* 105.24,25. Secondly, occasioning the choyce of evill (as *Adams* fall.) First, making the subject mutable and declinable. Secondly, giving leave to instruments to tempt, as Satan in the Serpent. Thirdly, by propounding objects: Faire Fruit, Good Name:

Use 1 To teach us to feare before the Lord, Text, *Phil.* 2.12,13. *Jer.* 10.5,6,7. Our Saviour calleth us to *feare him that can cast both body and soule into Hell*, Luke 12. 4, 5. How much more to feare him that can cast both body and soule into sinne, which is worse then Hell, and yet himselfe most pure and holy in so doing, *Isay* 6.3.9,10.

Use 2. In Gods fear to acknowledge him in all our ways, as those who can do nothing without him, and who worketh all our works for us, *Proverbs* 3. 5, 6. *Psalm* 57. 2. *Isay* 26. 12.

Use 3. To looke higher then the creature in all things befalling us, which will traine us up to 1 Patience in evills 2 Contentment in evills, *Job* 1. 21. 2 *Sam* 16. 10. *Psalme* 39. 9. 3 Thankfullnesse for that which is good, *Gen* 33. 10. *Neh.* 2. 8. *Ezra* 7. 27. 4 Fruitfulnesse, or making a good

good uſe of all occurrences, whether good or evill, befalling us. If Gods hand be in every thing, ſurely good may be gathered out of it, *Pſalm* 116. 16. *Amos* 4. 6. 8, 9, 10, 11. 5 Courage in all approaching danger; *All our haires are numbred*: A *Sparrow falleth not to the ground without God*, Matth 10 29, 30.

Uſe 4. To teach us the vanity of all humane endeavours and purpoſes without God, *James* 4, 13, to 16:

Eccleſ 3. 15.

15. *That which hath been, is now: and that which is to be, hath already beene, and God requireth that which is paſt.*

COherence, ſee above *verſe* 10, 11.

Theſe words expreſs the fourth obſervable thing in the changeable courſe of Gods providence about the ſonnes of men; to wit, That there is a ſetled order and conſtancy in that inſtability, as there is in the motions of the Heavens and heavenly bodyes. There is great variety of changes in the Moon, yet great conſtancy in that variety; as it was in one moneth, ſo in another.

Solomon had ſuch a like ſpeech before, *Eccleſ* 1. 9, 10. but there he ſpeaks of the workes of Creation, or of Nature, as Spring, Summer, Autumn, Winter, &c. but here he ſpeaketh of the work of providence.

That which hath been is now, &c.] Not that the ſame individual things ſhall returne againe; for dead men ſhall returne no more into this world, *Iob* 7, 8, 9, 10. neither doth he ſpeake of Gods extraordinary and miraculous actions, whether of Iudgement or Mercy, *Exod* 10. 14. *Deut* 4. 32. 33. *Ioſh* 10. 12, 13. 14. 2 *Kings* 20. 11. nor of the rare and ſingular inventions of men, as of Printing, or Guns, *&c.* But he ſpeaketh of the works of Gods ordinary providence, in diſpoſing of the variable changes of the eſtates and affairs of the ſons of men: which though they be carried with great variety, yet are they carried alſo with great ſtability and correſpondency, and futableneſſe one to another.

Doct 1: The former wayes and workes of God in diſpoſing of the eſtates of the ſonns of men, God bringeth them about againe from one generation to another, 2 *Pet.* 2. 4. to 9. *Rom.* 11. 21. *Jer* 7. 12, 14. *Pſalm* 48. 8. 1 *Cor.* 10. 11. Gods former dealings with the ſons of men in former times, are precedents of what he will do in after Ages.

Reaſon 1.

Reason 1. From Gods nature which is ever like it ſelfe, *Heb.* 13. 8. 10. 12. 28, 29. *Mal.* 3. 6. 2 From the correſpondency of Gods works to his word; every work of God fulfilleth either ſome promiſe in the word, or ſome threatning. Now the word is ever ſutable to it ſelfe, ſo is Gods work. The examples of Gods dealings in Scripture would be of no uſe to us, if they were not Precedents and patterns of the like to be performed, in like caſes, in after times, 1 *Cor* 10. 11. *Rom.* 11, 21. *Joſh.* 1. 5. with *Heb.* 13, 5. *Jam.* 5. 11, and verſe 17, 18.

Uſe 1. Againſt *Manichees* who thinke one God to have governed in the old Teſtament, another in the New. But the ſutable carriage of all things now, as then, argueth the ſame hand to rule both then and now, *Heb* 12. 29. It is alſo a refutation of fortune; for fortune is not ſtable, nor keepeth any certaine or proportionable courſe. 2. To lend both comfort and ſtay, and warning alſo to Gods people, from the courſe of Gods providence to his people of old *Pſal.* 22. 4, 5. & 77. 10, 11. yea from Gods former dealings with our ſelves, *Pſalm* 77. 6. 1 *Sam* 17. 34. to 37. warning alſo, *Heb* 12, 28, 29. *Pſalm* 99. 6. 8. Beware of breaches in generall Cours. It will preſage and produce like effects, as breach of Parlaments hath done in *England*. 3. To threaten to wicked men like judgements, which have befallen others, for like ſinnes in former Ages, *Dan* 5. 18. to 28, 2 *Pet* 2. 4, to 9. *Jude* 11. *Job* 4. 8. 4 To teach the children of God to perſevere in like conſtancy, and to keep an holy correſpondency in all their actions and courſes, that we may be like to our heavenly father,

Eccleſ. 3. 16, 17.

16. *And moreover, I ſaw under the Sunne the place of judgment that wickedneſſe was there; and the place of righteouſneſſe, that iniquity was there.*

17. *I ſaid in mine heart, God ſhall judge the righteous and the wicked: for there is a time there for every purpoſe, and for every worke.*

IN the former part of the Chapter, *Salomon* ſhewed the vanity of the eſtates of men, by an argument taken from the changes and viciſſitude which the determinate hand and Providence of God did put upon them. In theſe verſes he obſerveth and declareth another vanity that befalleth

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our eſtates by the hand and government of Magiſtrates: yea a vanity that befalleth upon judgement-ſeats themſelves. The vanity is wickedneſſe, which is both, Firſt ungodlineſſe, 2 *Sam.* 22.22. Secondly, unrighteouſneſſe, *Iſai.* 58,4,9. And leſt this vanity ſhould caſt ſome blemiſh upon the wiſe and juſt providence of God (whereof penitent ſoules are more tender) he declareth his reſolution of that doubt, what it was in his own heart, that God will judge righteouſly, and ſo reform all the iniquity of Judgement-ſeats: And this he proveth by a principle delivered in *v.* 1. of this *chap.* taken from the time appointed for every purpoſe and every work there, *verſe* 17.

Doct. 1. He that ſhall live in the beſt times of the beſt Commonwealths, may ſee ſeats of Judgements and Juſtice corrupted with wickedneſſe and iniquity. The word *wickedneſſe* ſignifieth both, Firſt, Ungodlineſſe, 2 *Sam.* 22.22. Secondly, Unrighteouſneſſe or iniquity, *Iſai.* 58. 4,6. *Solomon* ſpeaketh not of Markets, or Tavernes, or Stews, or Mountaines of prey (Stand-gate Hole, *Shooters Hill*, *Black Heath*, *Saliſbury Plaine*, &c.) but of Seats of law and juſtice, and that not in the reigne of wicked Tyrants, *Saul*, *Ahab*, *Iezabel*, or the like, but in the times wherein himſelfe lived, which were the beſt which the beſt Common-wealth, the Common-wealth of *Iſrael*, ever ſaw, even the times of *David* and *Solomon*. In *Davids* time, 2 *Sam.* 19,24, to 30. with 16.4. In his time, and *Solomons*, *Eccleſ.* 10,5,6,7. 1 *Kings* 11.6,7.8, and 12,4. In *Aſas* time, 2 *Chron.* 16.10. In *Iehoſophats*, 2 *Chron.* 18, 1, & 20, 33, to 37. In *Uzziahs* and *Iothans*, *Iſai.* 1.21, 22, 23. and 5, 7, and 3, 12, 15. In *Hezekiahs*, *Micah* 7,3,4, & 3,9, to 12. with *Ier.* 26,18. In *Ioſiahs*, *Zeph.* 1.1,9, & 3,1.3.

Reaſon 1. Acceptance of perſons in the Princes promoting their kinſmen or friends (though unworthy) to Judgment ſeats; as *Samuel* promoted his ſons 1 *Sam.* 8. 1, 3.

Reaſon 2. Miſ-information and receiving it without hearing both parties ſpeak, 2 *Sam.* 16.1,2,3,4. with Chap. 19. 26, 29.

Reaſon 3. Wicked ſervants of Counſellours about a Prince, *Prov* 25.4,5. 1 *Kings* 12.8, to 11.

Reaſ 4. Selfe ſufficiency, leaning to a mans own wiſdome, *Ioſh* 14,15. *Prov.* 3, 5,6,7.

Reaſ. 5. Bribes or gifts, 1 *Sam.* 8. 3. *Exod.* 23.8. *Prov.* 18, 21.

Uſe

Vſe 1. To teach us not to wonder, if we find ſometime the like errours here in our Courts. We are to humble our ſelves for the ſins of our Courts, *Iſai.* 59. 14, 15, 16, 2 *Chron* 19.10. It may be every one will not judge it an iniquity to fine the injury of twenty pound, at two hundred; we read of reſtauration two-fold, four-fold, ſeven-fold, but never one hundred-fold. But is it not a wickedneſſe to ſuffer blaſphemy to paſſe unpuniſhed, and Sodomitical Rapes? What will become of rigour without mercy, is yet unknown.

Vſe 2. To teach men of place, Firſt, not to affect ſeats of Juſtice; they will not ſecure them. Secondly to prevent theſe errors; which is done by, 1 Gods feare, 2 *Chron.* 19.6, 7. 2 Not judging by the hearing of the eare, *Iſai.* 11,3,4 unleſſe both eares be open. 3 Rejection of gifts, *Iſai* 33. 15.

Vſe 3. To refute the Popes infallibility of Judgement; for he hath not ſuch a promiſe of infallibility, as the King hath, *Prov.* 16,10.

Vſe 4. To moderate mens eagerneſſe to ſuits at law.

Object, Why? may I not ſue for my Right?

Anſw. But can you tell that you ſhall attaine your right by ſuit?

Vſe 5. To teach us, Private cenſurers may erre much more, who have not received like promiſes.

Doct. 2. God will finde a time to judge both the righteous and wicked, with every purpoſe (or will) and every work, verſe 17. Not onely at the laſt Judgement, *Matth.* 12. 36. 1 *Cor.*4,5. *Eccleſ.*12, laſt; but even in this life, *Prov.*11. 31. *Pſal.*9.4,12,16.&7,11, to 16,&76,9,10. *Exod.*22,22,23,24.

Reaſon 1. The glory of God, *Pſal.*9,16, and 50,26.

Reaſ. 2 The reſtraint and check of the rage and pride of men, *Pſal.*9.20.

Reaſ. 3. The groanes and ſighes, and expectation of the poor afflicted, *Pſal.*12.5. Pſal.9.18.

Vſe 1. To exhort to watchfulneſſe in Judgement-ſeats, and againſt all ſecret unrighteouſneſſe, *Eccleſ.*12. laſt.

Vſe 2. To exhort to quietneſſe of ſpirit, when wrong Judgement proceedeth, *Eccleſ.*5.8.

Eccleſ. 3. 18. *to* 23.

18. I *ſaid in mine heart, concerning the eſtate of the ſons of men, that God might manifeſt them, and that they might*

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ſee that they themſelves are beaſts.

19. *For that which befalleth the ſons of men, befalleth beaſts; even one thing befalleth them: as the one ſo dyeth the other: yea, they have all one breath, ſo that a man hath no preeminence above a beaſt: for all is vanity.*

20. *All go unto one place, all are of the duſt, and all turne to duſt againe.*

21. *Who knoweth the ſpirit of man that goeth upward, and the ſpirit of the beaſt that goeth downward to the earth.?*

22. *Wherefore I perceive that there is nothing better then that a man ſhould rejoyce in his own workes: for that is his portion: for who ſhall bring him to ſee what ſhall be after him?*

Solomon having obſerved a vanity that befalleth the eſtates of men, Firſt, by the overuling providence of God, limiting all their changes, verſe 1. to 14. Secondly, By the hand and government of Courts of Juſtice over other men, verſe 16. 17. Leſt this ſhould reflect any diſhonour upon the providence of God, whereby he governeth all things in the world wiſely, righteouſly, holily: He taketh up and giveth himſelfe and others a two-fold ſatisfaction in this point, from a two-fold meditation. 1. From the order which God will take to redreſſe all the iniquities of Courts of Juſtice, both in this and in another world, verſe 17. 2 From the end which God aymeth at in ſeaving of Courts of Juſtice to ſuch iniquity, which is double, Firſt, God doth it to try them; Secondly, He doth it to let them ſee, They are as beaſts one to another, verſe 18. And to convince them the more of this latter, that men be but beaſts, he argueth it not only from their uſage of one another as beaſts, but from ſundry events common to them with beaſts; that which befalleth the ſons of men, befalleth the beaſts, to both alike. Which he argueth, Firſt, for their bodies, in three particulars: 1. In the likeneſſe of their deaths; as one dyeth, ſo dyeth the other. 2. In the likeneſſe of their breath, they have all one breath, verſ 19. 3. In their burial and reſolution of their bodies; all turne to the duſt as they came from it. Secondly, For the ſoul or ſpirit of man which goeth upward, and the ſpirit of the beaſt that goeth downward; this difference is not known or acknowledged, diſcerned, or conſidered by men generally, to wit, not by naturall men at all, verſe 21. From whence

whence he taketh this Corollary, That seeing a man can take so little comfort or contentment in the estate or course of other men, therefore so to live as a man may rejoyce in his own workes, verse 22. which he proveth, First, from the propriety he hath in that course; it is his portion. Secondly, From the impossibility to know what shall be after him, verse 22. or from his uncertainty of future events. To gather up all the points here delivered into a narrow room, all may be comprized in one note of doctrine; the reasons thereof and the uses thereof also, let us handle them.

Doct. 1. He that shall ponder in his heart, and consider the estate of the sons of men, shall finde that God would have men to say, they are as beasts, verse 18, 19. That which *Solomon* upon serious pondering in his heart the estates of the sons of men, did resolve and say, that God doth this or that about them, that they might see themselves to be as beasts: the same another Christian pondering the matter in his heart may discerne, resolve it, and say it, *Psal.* 49, 12, 20, and 73, 32. *Prov.* 30.2. more brutish then any man; which implyeth that, First, all men are brutish; Secondly, he more then others. When God will cleare it to *Peter* that he might converse with all sorts of men, he shewes him in a vision that God would have him eate of all beasts, *Acts* 10.12,13,28.

Reason. 1. From the violent, and fraudulent and beastly oppression of men in authority over the poor people, *Prov.* 28.15. *Zeph.* 3, 3. *Luke* 13. 32. *Psal.* 10. 9. *Dan.* 7, 4, to 7. *Ezek.* 21.31. *Gen.* 10.9. 1 *Sam.* 26.20.

Reason 2. From the like occurrences, or events befalling their outward man or body in their, First, lives; both alike subject to hunger, cold, heats, labour, wearinesse, sicknesse, paines, yea mans body more subject to these then the beasts. Secondly, Deaths, both mortal alike; Whether; 1. By a natural death, 2. By a violent death, as hanging, drowning, stoning, burning, stabbing, &c. 3. Burials, First, both alike resolved to dust as they come from it, excepting some specially priviledged, as Christ, *Henoch*, *Eliah*. Secondly, both subject to base contempt, *Jer.* 22.19.

Reason 3, From mens prostituting of their souls to like or worse conditions then that of the souls of beasts; who of all the sons of men, in an estate of vanity (or nature) considereth or knoweth (that is, acknowledgeth) the difference

rence of his ſoul which goeth upwards, from the ſoul of the beaſt, which goeth downwards? For, men cleave to earthly things to maintaine this life as doe the beaſts: both alike follow their ſenſual Appetites. Immortall food and rayment of the ſoul is generally neglected. The immortal ſoul cannot feed upon bodily meats and drinks, nor be ſatisfied with ſilver or gold, but with the favour of God, the blood of Chriſt, the gifts of the ſpirit, the Ordinances of God, communion of Saints, &c. All which are neglected.

Uſe 1. To teach us to look at Magiſtrates and Courts of Juſtice as ſet up of God for tryal of men, (as well as for other ends.) To try, Firſt, Magiſtrates themſelves [*Magiſtratus indicat virum*] Place of government tryeth the ſpirit of a man, whether it be juſt or corrupt, liberal or covetous, valiant or fearful, for God or for man. Secondly, Subjects. Prov. 28. 12. for *hidden* read *tried* or *ſearched*, as Prov. 20. 27. *Gen.* 44. 12. Subjects tryed in their, 1. Faith, *Heb.* 11. 36. 1 Pet. 4. 12. 2 Patience, *Luke* 21. 19. 3 Obedience, *Acts* 4. 19. Let Magiſtrates look at their places as Furnaces to try them. Let people look at Magiſtrates, eſpecially unjuſt ones, as ſent of God to try them.

Uſe 2. To teach all ſelfe debaſement; Magiſtrates when they prove unjuſt, rule over the people as beaſts, & all the people naturally live as beaſts that periſh, labouring for the meat that periſheth; and ſo for periſhing Rayment, Honour, Pleaſure and Profit: ever ſince we affected to become as Gods, *Gen.* 3. 5. we fell to be like the beaſts; whence God cloathed our parents fallen with the skins of beaſts, *Gen.* 3. 21. Yea, our braveſt cloathing is with webs of Silk-worms, as 1 Expreſſing whom we are like; *Job.* 25. 6. 2 preſaging what we ſhall one day be covered with, *Job* 17. 14, & 21, 26.

Uſe 3. To ſtir us up to conſider better of our ſouls, and to make better proviſion for them, leſt we live and dye like beaſts, [*Iob* 6, 27]

Uſe 4. To refute the Popiſh opinion of *Limbus patrum*, which they place in the earth beneath, *Bellar. de purgat.* l. 2. c 6. But here we ſee the ſouls of men before Chriſts Reſurrection went upward.

Uſe 5. To teach us ſo to live as we may rejoyce in our works; there is little comfort in living like beaſts that periſh; but there is rejoycing in a Chriſtian courſe, *Iſai.* 6. 4, 5. 2 *Cor.* 1, 12.

Motives,

Motives, First, It is our portion, *Eccles.* 3. 22, 23 that which, 1. Maintaineth us with neceſſaries, conveniences, and delights for the preſent, *Prov.* 16, 8, 2 Maketh up all other loſſes and croſſes, *Acts* 20. 23, 24. *Pſal.* 73, 26. 3 Maketh proviſion for another world, 1 *Tim.* 6, 17, 18, 19. *Luke* 16. 9, and 12, 33.

Secondly, uncertainty of future events: if we leave our good workes to be done by our laſt Wils and Teſtaments, it is uncertaine how they may be fulfilled.

Eccleſ. 4. 1, 2, 3.

Verſ. 1. *So I returned and conſidered all the oppreſſions that are done under the* Sun, *and behold the teares of ſuch as were oppreſſed, and they had no comforter: and on the ſide of their oppreſſours there was power, but they had no comforter.*

2. *Wherefore* I *praiſed the dead which are already dead, more then the living which are yet alive.*

3. *Yea, better is he then both they, which hath not yet been, who hath not ſeen the evil work that is done under the Sun.*

IN this Chapter *Solomon* proceedeth to declare other vanities that befal the eſtates of the ſons of men in this world, over and beſides the vanity which befel them either by the juſt and wiſe government of Gods providence, or by the unjuſt adminiſtration of mens government or judgement ſeats. In the eſtates of men, do ariſe the vanities here obſerved: firſt from the neglect of compaſſion to men oppreſſed, verſ. 1, 2, 3. Secondly, from envy, verſe 4. Thirdly, from idleneſſe, verſe 5, 6. Fourthly, from covetouſneſſe, verſe 7, 8. Fifthly, from ſolitarineſſe, verſe, 9, to 12. Sixthly, from wilfulneſſe, verſe 13, to 16. *Solomon* turning his minde from conſidering former vanities, and now conſidering oppreſſions, he faſtneth his thoughts chiefly upon the ſad and pittiful eſtate of men oppreſſed.

This eſtate is ſet forth, First, by their adjunct, want of comfort or ſuccour: and they had no comforter, twice repeated. Secondly, by the contrary ſtrength and ſtore of power in their oppreſſors; So great that ſome tranſlate that the oppreſſed had no power of eſcaping from it: and the words may beare both; verſe 1. Thirdly, By the effect which then it wrought in himſelfe, to wit, to praiſe, 1. The dead above the living, verſe 2. 2 The unborne above the other, verſe 3.

Doct.

Doctr. 1; It is a vanity that befalleth the eſtates of men under the Sun, that men of power abuſe it to oppreſſion: And a further vanity that men oppreſſed (though lamentably oppreſſed, yet) have no comforter: And yet a further vanity, that a wiſe man (even a godly wiſe man) conſidering this, is ſubject to waxe weary of his life, *Micah* 2. verſe 1,2. 1 *Kings* 21.7. *Pſal.* 58.2. Yea, *Moſes* the meekeſt on Earth, *Num.* 12.3.

Reaſon of abuſing the power, Firſt the power of corrupt nature, which will have a time to put forth it ſelfe to the utmoſt, *Ier.* 3, 5. Secondly, Folly and arrogance joyned with power, 1 *Kings* 12.10,11.

Reaſon of no comforter, Firſt, Neglect of Gods feare, *Iob* 6.14. Secondly, Feare of men, 1 *Sam.* 23,11,12. Thirdly, The ſtrength of Gods wrath, who when he chaſteneth, he will ſuffer none to help, *Iob* 9.13, & 34, 29. *Pſal.* 88.18. with 38. 11. Fourthly, Contempt of men caſt downe, *Iob* 12.5. Fifthly, Senſuality, *Amos* 6. 4,5,6. Sixthly, Inhumanity, *Luke* 10.30,31,32. Seventhly, Scruple of conſcience, through difference of Religion, *John* 4.7,9. *Luke* 9. 52,53.

Reaſons of wiſe mens wearineſſe of life to behold or feel this, Firſt, diſtemper of their minds, *Eccleſ.* 7.7. through 1. Judging of things according to ſenſe, not according to faith, 2. Doubt of Gods providence in temptation. 3. Impatience, *Luke* 21.19. Secondly, Depth and tenderneſſe of compaſſion and zeal which maketh them utterly unwilling to behold the violence of oppreſſors, through zeal, *Hab* 1.2, & v. 12, 13. and Teares of the oppreſſed, through compaſſion, *Habac.* 1.3. *Ier.* 9.1,2.

Uſe of the abuſe of power to oppreſſion. Firſt, To behold the vanity of all eſtates by the fall; power which was given to help the afflicted, is abuſed to cruſh them. Thus greater men (as Fiſhes) devour the leſſe, *Habac.* 1, 14. ſecondly, To warne men of power to beware of the abuſe.

Uſe of no comforter, 1. To teach all men oppreſſed, to ſeek firſt to make their peace with God; for if he be angry, the ſtrong helpers faile, *Iob* 9,13. & 34,29. Secondly, to teach ſuch as behold the teares of the afflicted, to caſt out ſuch corruptions and temptations as might hinder our compaſſion, as theſe before ſpoken of; Neglect of Gods fear, Feare of men, Contempt, Senſuality, Inhumanity, Scruple of Conſcience, *Heb.* 13. 3. *Gal.* 6.10. *Luke* 10.33, to 37.

Queſt.

Quest. How may I know, when God calleth me to succour and comfort a man afflicted or oppressed?

Answ. When three things concurre, 1. His necessity, *Iob* 31.19, & 29,12,17. 2 My ability, *Prov.*3.27,28, 3 God offering opportunity, *Luke* 10.33. *Gal.*6.10.

Vse of the wise mans wearynesse of life to behold this, First, to teach godly wise men to beware of a snare in the best vertues. It is a gracious and precious vertue, Tendernesse of compassion to men of misery. And yet the beholding of men in misery, may breed in the wisest a discontentment and wearinesse of life. Secondly, to teach us in such a case rather to live by faith, in suffering oppression our selves, *Heb.* 10.34. or beholding the afflictions of others, *Eccles.*5,8.

Vse of all the three parts of the doctrine; If men of power be apt to abuse their power to oppression, and men oppressed doe often finde no comforter; and that a wise good man considering this, be subject to wax weary of his life: Then it may teach us to be compassionate and succourful to the oppressed. This may heale and prevent the two latter vanities, and remove the first, *Iob* 6.14, & 19, 21, & 29,25. *Luke* 10.33.1 *Pet.*3.8. *Rom.*12.15, *Psal.*72.4.

Motives, First, Gods example, 2 *Cor.*7.6. *Psal.* 146.7. and 145, 8, 9. And his example is of necessary imitation in such cases, *Matth.* 18. 33. *Prov.* 12. 10. *Exod.* 23. 5. Secondly, Danger upon neglect of it, 1. From God, *Exod* 22,22,23, 24. *Lam.*2. 13. *Amos* 6.6,7: *Psal.* 109. 12, 2 From conscience, *Gen.*42, 21, 22. or else searednesse or hardnesse contracted after softnesse by Gods just judgement. 3 From man, 1 *Sam* 12, 57, 6. *Psal.*72,4. Thirdly, Community of condition, *Heb.*13.3. *Iob* 3.13,14,15.

Application: 1. To the prisoner, to help his conscience to sight and sense of his sins, and so to repentance. His servant was diseased with the scurvey which maketh the body weak, and listlesse; and when nature is grown weak, the retentive faculty is weakned that he hath no hold of his excrements. In this case, compassion would have looked out heating Medicines, wholsome Diet, warme keeping; what compassion was there in immoderate whipping? Its Egyptian cruelty, *Exod.*5.7,8,14. 2 Striking on the head with a Cudgel, leaving wounds and bruises. 3. Diet with the Lights of a dead beast. 4. Washing his naked body in cold

cold water, when Ice and Snow lay upon the ground, and putting on a cold and wet shirt, and kept out from fire. 5. Hanging him over the fire in the smoake. 6. Binding him on horseback, and he not being able to sit fell on one side till blood issued at mouth, nose, and eares, denying him a draught of water; upon this, he dyeth.

Object. But his intention was not to hurt him, at least mortally, but to reforme him.

Answ. Sundry of these acts are not intended of God for reformation; as such diet, washing in cold water, wet Apparrel, and then kept from fire, hanging over the fire with smoake, bruises on the head. 2. Intention to destroy is no necessary ingredient to murder. As in case, First, of knocking a servant when death followeth, *Exod.* 22. 20, 21. If one or two violent stroaks of correction on which death followeth be Capital, is it not alike Capital to shorten life by many acts of rigour hastening death by degrees? Secondly, of killing a childe in the wombe, *Exod.* 21, 22, 23. Thirdly, Of not keeping up a goring Oxe, *Exod.* 21, 29. Two things be requisite to make casual killing murder, viz. 1. To be conversant in *re illicita*, whence death followeth as the Benjamities in defiling the Levites Concubine, *Judg.* 19. 25. 26. 2 *In re licita non adhibere debitam diligentiam ad evitandum mortale periculum*: as in these three cases: hence such as give *Poculum amatorium*, whence death followeth, *summo supplicio afficiuntur.* Co. Tom. 1. Part. 2. Col. 2. page 592. Its done, *licet non malo animo*, yet *malo exemplo.*

Object. 2. Most of his hard usage, was before his first comming to prison, after which he began to recover.

Answ. First, It argueth the prison was better to him, then his Masters house: In prison he mended and began to recover; in his Masters house he relapsed, and decayed. Secondly, his disease was never throughly cured, and therefore all his hard usage before and after imprisonment, tended to encrease his disease, and hasten his death.

Eccles. 4. 4.

Vers. 4. *Again, I considered all travel, and every right work, that for this a man is envied of his neighbour: this is also vanity and vexation of spirit.*

Solomon having shewed the vanity that befalleth the estates of the sons of men by oppression, in *v.* 1, 2, 3. He

now in this verſe, ſpeaketh of the vanity that befalleth them by reaſon of envy, *verſe* 4. and then proceedeth to ſpeak of the vanity that befalleth a man from himſelfe: through First, Idleneſſe, *verſe*. 5, 6. Secondly, Covetouſneſſe, *verſ*. 7, 8. Thirdly, Solitarineſſe, *verſ*. 9, to 12. Fourthly, Wilfulneſſe, *verſ* 13, to 16.

Doctr. It is a vanity afflicting the ſpirits of men, that when a mans work is right, and he hath taken paines to doe that which is good and right, yet for all this he ſhall be envied of his Neighbours.

Reaſon, of envy at good: First, pride of heart, and exceſſive ſelf-love; For envy is the ſadneſſe of the heart for the good that we ſee in another; in regard, ſo much glory (or praiſe) ſeemeth to be taken from us, as is given to him; *Eliab* taxed that in *David*, which was his own ſin, 1 *Sam*. 17. 28. Hence hatred of our brother, as wiſhing him deprived of the good he hath. Secondly, Prophane and rebellious infidelity; For either we doe not believe that our brother hath theſe gifts given him of God, (for if we did, it would mortifie envy, *John* 3. 26, 27.) and this is profane infidelity: Or elſe, if we believe they were given him of God, it is rebellious infidelity to grudge againſt Gods goodneſſe, *Matth*. 20, 15. Thirdly, want of union with Chriſt, and communion with our brethren; For if we were united to Chriſt by faith, and one to another by brotherly love, the glory of Chriſt would be a comfort to us, by whomſoever advanced, *Phil*. 1. 16, to 19. And if we were united in brotherly love one to another, the honour of one member would be the joy of another, 1 *Cor*. 12. 26. One finger envieth not another that weareth a Gold ring, as taking it for an ornament of the whole hand, yea of the whole body.

Reaſon, why it is afflictive; First, To the envious perſon, it rotteth and waſteth the vigour of body and ſpirit, *Prov*. 14. 30. Secondly, to the perſon envied, 1. It is a dangerous threatning loſſe of life, as in *Abel*, *Joſeph*, *David*, *Daniel*, Chriſt; It is murther, *Prov*. 27. 4. 2 It is uncomfortable and grievous to ſee a mans ſelf ſo ill-beloved, that his good ſhould be another mans harm.

Uſe. To reprove the envious perſon; ſee how many foule ſins are wrapped up in his heart; ſinnes againſt God, his neighbour, and himſelfe. See the Reaſon.

It argueth weakneſſe and baſeneſſe of ſpirit. *Quorum ſimi-*

litudinem

Illudinem desperant, eorum affectant simultatem. Apul. Flo. l. 1: It is weakness of eyes to water and run at the sight of light. Yea, it is next step to the sin against the holy Ghost. Both maligne others for their goodnesse; onely the one maligneth it as it is the grace of God, or glory of Christ; the other as it is a glory to a neighbour. Such as grieve at others good, would rejoyce in their evil; Love grieveth at the evil of another, but envy grieveth at the good of another.

Means against this sin: First, Faith to discern whence gifts spring, *John* 3.27. Secondly, Love to look at them as given to our use. What if all the Town were good Physitians, and I only had no skil that way? The more ready help it would be to me. What though *Deborah* did not kill *Sisera*, but *Jael*? yet *Deborah* rejoyceth in it heartily, *Judges* 25.24.

Use 2. To teach men in wel-doing what to expect; Not applause, nor encouragement, but envy. And yet not thereby to be discouraged from wel-doing: Nor to thinke it strange to finde such unchristian entertainment, even amongst Christians.

Eccles. 4. 5, 6.

5. *The foole foldeth his hands together, and eateth his own flesh.*
6. *Better is an handful with quietnesse, then both the hands full with travel and vexation of spirit.*

SOlomon, having shewed the vanity that befalleth men through Oppression, and Envy, he proceedeth to shew the vanity that befalleth the estate of men though idlenesse; where he describeth the idle person, First by his Adjunct of folly, the fool. Secondly, By his cessation from action, and his composing himselfe to that cessation, A fool foldeth his hands together: Thirdly, By the cause of that his cessation or restinesse, a deceitful imagination of the betterment of an handful with ease and quietnesse, then of both the hands full with travel and vexation of spirit, *verse* 6.

Doct. 1. An idle person by his forbearance of labour maketh himselfe both a fool and a begger; or, a man that withholdeth himself from labour, doth both befool and undoe himselfe. Folding of the hands together, is an act of an idle or slothful person, First, withholding himselfe from labour: Secondly, Composing himselfe to rest, or sleep, *Prov* 24.30, 33, and 6, 10. It is all one, whether he fold his fingers together, or fold his armes together; put his hands

into his pocket or boſome, *Prov.*19,24. All alike expreſſe ceſſation from labour with a minde to forbear it.

Reaſons of befooling himſelf, Firſt, it is folly to miſtake Names and natures of things,eſpecially to delude our ſelves with falſe names. To account and call that to be quietneſſe which is idleneſſe, ſloathfulneſſe, ſluggiſhneſſe; to account diligent labour, Travel, vexation of ſpirit. Secondly, It is folly to think an handfull will be gotten with idleneſſe, whereas nothing will be ſo gotten, *Prov.* 13.4, and 20, 4. & 23, 21, and 24, 34. Thirdly, It is folly to thinke an handful gotten with eaſe and idleneſſe, is better then both the handfuls with diligent labour; whereas a little gotten with labour is more precious and comfortable, *Eccleſ*,5. 12. *Prov*, 12. 27. Fourthly, It is folly, yea a fooliſh tempting of God, to ſeparate the end from the means; to expect maintenance without labour, *Gen.*3. 17. *Prov.*10.4. Fifthly, It is a like folly to ſeparate the means from the end, God having given hands to labour, minde and wit to employ in ſome honeſt calling, for private and publike good ends, which to neglect is a ſloathfull folly, *Matth* 25. 26. 6 It is a folly for a man to prefer his wiſdome and practice above others who excel him, verſe 6. This folly is very incident to idle perſons, *Prov.*26.16.

Reaſons of undoing himſelfe, Firſt, By waſting and neglecting the meanes of his ſubſiſtence, *Prov.* 18.9. *Eccleſ.* 10. 18. *Prov.*20.4. No mans eſtate is infinite or bottomleſſe, *Prov.*27.24, to 27. Secondly, By breeding diſeaſes, waſting the body; Reſt to the body is as Ruſt to Mettall: 3 By corrupting the mind with Wantonneſs, Pride, Folly. *Ezek.* 16. 49. Standing Pools gather mud and venemous vermine. 4. By waſting a mans Kindred alſo who are his own fleſh,

Uſe 1. To wean us from Idleneſs, as that which maketh us both Fools and Beggars. See all the particulars in the Reaſons.

It is a ſin againſt the third Commandment, as ſpending our Time and Talents in vain. Againſt the fourth Commandement, as not labouring ſix days, and ſo unfitting us for Reſt on the ſeventh. Againſt the fifth Commandement, *Prov.* 10.5. Againſt the ſixth Commandement, in the Text. Againſt the ſeventh Commandement. *Ezek.* 16.49. Againſt the eghth Commandement, *Pro.* 10.4, & 19.15. & 20.

20.4. Idleneſs is counted a Gentlemans life, but it is a baſe and fooliſh Condition.

Uſe 2. To obſerve the deceitfullneſs of Sin: to cover and colour Idleneſs with the name of Quietneſs, but Labour with the name of Travell and Vexation of ſpirit: Self-love maketh us apt to make a good conſtruction of our own ways: The vicinity or neerneſs of Vertue and Vice, maketh us apt to miſtake and miſ-cal one for another.

Uſe 3. To teach Parents to train up their Children in a way of Diligence. If either Parent be idle, Children will follow the worſe part. God gave Chriſt a Calling to be King, Prieſt, and Prophet to his Church: the Angels have all a Calling, *Heb.* 1. 14. *Adam* in Paradiſe a Gardiner, *Gen.* 2.15. *Cain* a Husbandman, *Abel* a Shepheard, *Noah* a Vine-dreſſer. Kings muſt be diligent and provident, *Pro.* 27. 23. to 27. Queens, Huſwifes *Pro.* 31.

Uſe 4. To teach us to labour moſt in our chiefeſt work. 2 *Pet.* 1.10. *Phil.* 2.12.

Eccleſ. 4. 7, 8.

7. *Then I returned, and I ſaw vanity under the Sun.*

8. *There is one alone, and there is not a ſecond, yea he hath neither child nor brother: yet is there no end of all his labour, neither is his eye ſatisfied with riches, neither ſaith he, For whom do I labour and bereave my ſoul of good? This is alſo vanity, yea it is a ſore travell.*

IN the former Verſes next going before, *Solomon* obſerved the vanity that befalleth the eſtates of the ſons of men through Idleneſs. In theſe two verſes, heo bſerveth as great a Vanity that befalleth the ſons of men through needleſs Painfulneſs; to wit, the Painfulneſs that Covetous men put themſelves to, without 1 Cauſe. 2 End 3 Satisfaction. 4 Recreation or refreſhing. 5. Conſideration.

Firſt, Without Cauſe; he is a Lone man, hath no ſecond; no Wife, Child, nor Brother. Secondly, without End; no end of all his Labour, no term of it. Thirdly, without Satisfaction; his eye is not ſatisfied with Riches. Fourthly, without refreſhing; he bereaveth his ſoul of good. Fifthly, without Conſideration; he conſidereth not, *For whom do I labour, and bereave my ſoul of good*? but not without Vanity and ſore Travell and Affliction.

Doctr. It is a Vanity and ſore Travell or Affliction, that a Lone man ſhould put himſelf to endleſs and reſtleſs labour

bour for Riches, and yet neither his eye satisfied with it, nor himself refreshed by it; nor he so much as to consider with himself, For whose sake he taketh so much Pains, and so little ease and comfort.

A lone man] One that hath no Second, that is, 1 no Wife, 2 no Child. 3 No Brother.

Yet there is no end of his labour] No end, no term or cessation; for קץ signifieth not an End of Intention, but an End of Cessation.

Neither is his eye satisfied with riches] that is, his desire, covetous desire, which looketh out of the windows of his eyes: hence covetousnesse is called the lusts of the eyes, 1 *Ioh.* 2. 16. the eyes being that which, 1. Breedeth Covetousness, *Ioh.* 7. 21. 2 Is only fed by it. *Eccles.* 5. 11. He defraudeth, First, his body of wholsom Dyet, Physick, Recreation, Sleep. *Eccles.* 15. 12. Secondly, his name, of honour. Thirdly, his soul, of grace *Luke* 8. 14.

1 *Reason, why without Cause.* First from the just hand of God upon a man that seeketh not, nor maketh the Lord for his God and soveraign good, that he shall make the creature, *Mammon*, his God, and so seek it for himself. As a godly man labours hard to enjoy more of God, whether he have any children or brethren to leave him to, or no. *Matth.* 6. 21. Secondly, from the ambitious end of some, that leaving a great estate behind them, it may be said they lived not like Drones, or Idle bees, or Prodigals, or shallow shuttlecocks, but knew how to live and thrive in the world, *Habac.* 2. 5. He is a proud man, &c.

2 *Reason, why without end.* First, from want of satisfaction in Riches, *Eccl.* 5. 10. Secondly, from want of attaining a mans proper place, when he hath attained never so great wealth. A stone resteth, and ceaseth to move, when it is fallen to the earth; which is its proper place. But a covetous man ceaseth not his labour, because his wealth is not his proper place.

3 *Reason, why without satisfaction.* First, from the insufficiency, 1 Of bodily things, to satisfie a spirit. 2 of temporal and transitory things, to satisfie an eternal and immortal soule. Secondly, From the unnaturalnesse of this lust; It is a disease like the dropsie, which is encreased by drinking. Yea it is a lust set on fire from Hell, *Habac.* 2. 5.

4 *Reason, why without refreshing.* First, from the curse upon creature-

creature-comforts, *Gen.* 3. 17. Thorns and Thistles is their fruit. They pierce the heart through, 1 *Tim.* 6. 10.

5 *Reason, why without satisfaction.* First, from the nature of sensual and earthly things, they stupifie the heart. Hence they are said to choak, *Matth.* 13. 22. Secondly, from the curse of God upon Idolatry; Idols, and they that worship them, are alike senseless, *Psalm* 115. 8. *Esay* 44. 18, 19, 20.

Use 1. To observe, That sometimes men of great estates, and great dexterity and industry to get great estates, may yet want children and kindred to leave it to, as *Nabal*, 1 *Sam.* 25. 11. And *Abraham*, long, *Gen.* 15. 2. with 17. 17. As on the contrary some men have wives and store of children, and poore kindred to leave it to, and yet want estate to leave them. Thus, First, there lieth a vanity upon all mens estates: The poor eateth his bread with sorrow, because he hath so little, for so great an household. The rich, because he hath not whom to leave it to. Secondly, God bestoweth his gifts severally; to some, children and kindred, but no Riches; to other Riches, but no children or kindred. Which first sheweth the emptinesse of Riches, that can get neither children on earth, nor father in heaven. Secondly, calleth upon others for more thankfulnesse, who have both wealth and children.

Use 2. To teach such as have children, to be more diligent in their calling, and to be more provident in their expences; For *Solomon* counteth it a vanity and sore travels, for men that want children to take such pains; not, for them that have many. 2 *Cor.* 12. 14. 1 *Tim.* 5. 8. It is engrafted in nature, The old to provide for the young. The want whereof God accounteth want of understanding in the Ostrich, and cruelty, *Job* 39. 14, to 17.

Use 3. To teach the wife her due place: she is a second, not a first; she it not above her husband (for he is her head, *Ephes.* 5. 23.) nor beneath children, or brethren.

Use 4. To dissuade from covetousnesse. It tireth out body and mind with restlesse labour and care. It yieldeth neither satisfaction nor refreshing. It stupifieth and besotteth the heart.

Use 5. For a signe of covetousnesse; It setteth a man upon more labour then cause: we rather covet wealth, then consider what to do with it. We bereave our selves of many usefull comforts.

Vſe 8. To labour for ſuch wealth as wil ſatisfie, and which will not bereave the ſoule of good, but feed and refreſh it with the chiefe good, *Eſay* 55.2,3.

Eccleſ. 4. 9, *to* 12.

9. *Two are better then one, becauſe they have a good reward of their labour.*

10. *For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up.*

11. *Again, if two lie together, then they have heat: but how can one be warm alone?*

12. *And if one prevaile againſt him, two ſhall withſtand him: and a threefold cord is not quickly broken.*

UPon occaſion of ſpeech of the vanity that befalleth the loneſome eſtate of men by covetouſneſſe, he declareth another vanity that befalleth aloneſome eſtate of men (though covetouſneſſe be wanting) through unprofitableneſs and helpleſneſs; and therefore preferreth the ſociety of two, and much more of three before loneſomneſſe. And that in all the affairs which are incident to humane life; which are all of them either, firſt, Voluntary: of which kind he putteth in (as in the reſt) one example for many; as labour; Two have a better reward for their labour, *v.* 9. Secondly, Caſual; if the one fall, the other ſhall help up his fellow. Which he amplifieth by the woe or miſery that may befall a loneſome man in ſuch caſe for want of help, *v.* 10. Thirdly, natural: If two lie together, then they have heat: amplified by deniall of warmth to one alone, *v.* 11. Fourthly, violent; If one prevaile againſt him, two ſhall withſtand: which he amplifieth by a Proverbiall Epiphonema, A threefold cord is not eaſily broken, *v.* 12.

Doct. Society in all ſorts of humane affaires is better then Solitarineſs.

Some conceive, this place ſpoken in praiſe of marriage, and preferment of it above ſingle life; but though that have a place here, marriage being one kind of ſociety, yet is not marriage only here meant. Yea, the Proverb of a threefold cord doth not ſo fitly agree to that. Polygamy is not preferred before Digamy, I mean before the marriage of two, one man with one woman.

Firſt, in voluntary affaires; God would have two workmen chiefe

chiefe about the Arke, 1 *Bezaliel*, 2 *Aholiab*, *Exod* 31. 2. 6. The Ægyptians in *Pierius* Hieroglyphicks expreſſed the unprofitableneſſe of a ſolitary man by one milſtone which alone grindeth no meale, but with his fellow is moſt ſerviceable to prepare meale; and ſo bread for man. In the body all inſtruments of action are made by paires, as hands, feet, eyes, eares, legges, thighs, &c. though but one head; It is becauſe a man hath liberty to conſult with many heads in any buſineſſe of importance. Yea, if the buſineſſe be urgent, and require haſt, yet he hath another, his wife in his owne family. In ſpiritual things, Chriſt ſent forth his Diſciples two by two, *Luke* 10. 1. *Paul* and *Barnabas* ſent out together by the Holy Ghoſt, *Acts* 13.2, And when they fell out, *Paul* took *Silas*, and *Barnabas* took *Marke*, *Acts* 15.39. 40. Hence a Paſtor and a Teacher appoynted to aſſiſt one another for one Congregation, *Rom* 12. 7, 8. In all duties, two or three have a ſpeciall aſſiſtance, *Matth* 18.20.

Secondly, in Caſuall events; though a man may travell often, and find no harme, meet with no fall; or having fallen, may help himſelfe; yet ſometimes a dangerous fall happeneth in which ſociety helpeth and ſaveth, *Luke* 10.30 which is moſt apparent in ſpiritual falls, 2 *Sam* 12. 1, to 13. 2 *Chron* 19.2. In theſe fals which are bodily, men ſooner feele their fals, and the danger of them; but in ſpirituall falls ſinne is of a venemous nature, and like ſome poyſons blindeth the eyes, and ſtupifieth the feeling; ſo that here a faithful Chriſtian helper is a ſpeciall mercy.

Thirdly, in naturall diſpoſitions and works; if one lye alone, in old and cold age, or in cold weather, he is without heat, 1 *Kings* 1.1, 2. Brands of fire layd together keep heat; one alone, though never ſo well kindled, goeth out. In ſpirituall matters much more. Compare 2 Cor 1. 12, 13. with Acts 18.5. See all 2 Chron 24.2.17, 18. & 26.5.16.

Fourthly, In violent aſſaults, one much helpeth his fellow, 2 *Sam* 10.9. to 12. In ſpiritual aſſaults it is the like caſe. *Eve* alone yielded to the tempter, who if ſhee had kept with her husband, and conſulted with him, might have reſiſted the temptation, and kept her innocency.

Reaſon 1. From the Lords appoyntment of mankind to live in Societies, firſt, of Family, Gen 2.18. *Pſal* 68.6. Secondly Church, *Epheſ* 2.19.22. Thirdly, Common-wealth, *Epheſ*. 2.12.

Reaſon 2

Reason 2. From the variety of gifts given to the sonne of men; and to none all, that one may stand in need of another, and make use of one another, 4 *Cor* 12. 8, to 11. Yea, it is so in civill gifts; No man is skilled in all Occupations.

Reas. 3. From the subordination of some gifts to others, as the Bricklayer to the Mason, the maker of morter to both; whence these together, much further one anothers business, and so make better riddance of work, and get a better reward.

Use 1. To refute the Popish Anchorites and Hermits, who think solitary life a state of perfection; but *Solomon* judgeth it a woful estate.

Use 2. To refute such as love to be alone in all their counsels and proceedings, and are not willing to communicate with others. Thus pride of heart maketh a man of a savage nature. Wild beasts love to go alone, but tame by flocks and heards. And to teach men to affect society in all their affairs. *Solomon*, though full of wisdome, yet had a Colledge of wise Counsellors, 1 *Kings* 12. 6.

Use 3. To perswade also seasonably to marriage, yea as preferring it before single life, Gen 2. 18. *Adam* had no need of a wife as a remedy against incontinency, yet married.

Use 4. To teach men in Societyes to doe one another the more good; Else *Solomons* discourse falleth: Now a dayes company doth one another much hurt.

Eccles. 4. 13, *to* 16.

13. *Better is a poor and a wise child, then an old and a foolish King, who will no more be admonished.*

14. *For out of prison he commeth to raign; whereas also he that is borne in his Kingdome becommeth poor.*

15. *I considered all the living which walk under the Sun, with the second child that shall stand up in his stead.*

16. *There is no end of all the people, even of all that have been before them: they also that come after shall not rejoyce in him; surely this also is vanity and vexation of spirit.*

IN these words, *Solomon* declareth the vanity and vexation of spirit that befalleth upon Kings and Princes and so upon

cupon Royal eſtates; and that from a double ground, or rule: Firſt, from the folly and wilfulneſſe of Kings, v 13. 14. Secondly, Through the levity and inconſtancy of the people, v. 15, 16. The folly and wilfulneſſe of Kings he argueth from the meanneſſe and baſeneſſe of that eſtate and that he aggravateth by an argument *à majori*, of a far better eſtate of a wiſe child though poor, above a fooliſh King though old, and ſo for age venerable; preferring the low eſtate of the one, above the higheſt eſtate of the other, v 13. And this he proveth by the effects of both their eſtates; for the poor wiſe child out of priſon commeth to raigne: the other born and waxen old in his kingdome becommeth poor, v 14. In declaring the levity and inconſtancy of the people, he noteth it as a vanity found in the people of all the Nations under the Sun: Firſt, That there is no end (or ſtay, or reſt) of the peoples affections to their Princes and Governours. Secondly, That the people will wax weary of the young Prince that ſhall come after the old King, after they have tryed his government; v 16. And both theſe, he proveth by his own obſervation of all the people living in all Nations under the Sun, and comparing the peoples dealing with the ſecond child that ſhal ſtand up in the old kings ſtead, v 15.

Doct. There is a vanity and vexation of ſpirit that befalleth the eſtate of kings and Princes, partly through their own folly and wilfulneſſe, partly through the levity and inconſtancy of the people.

Reaſons, Of their vanity through their own folly & wilfulneſſe. Firſt, from the preferment of a wiſe child in his worſt eſtate above ſuch a Prince in his beſt eſtate. Childhood is deſpicable in any, *Eccel.* 11. 10. 1 *Tim* 4. 12. much more in Poverty, *Eccle* 9. 16. Old Age is honourable in any, *Levit* 9. 32. much more in Princes. Yet when a King, though old, is fooliſh and wilfull; a poor wiſe Child is better then he; yea though the Child were a Captive, a Priſoner. For ſuch a poore Child or Youth, may out of Priſon come to raigne, as *Joſeph*, *Geneſis* 41. 14. 40. *David*, 1 *Samuel* 18. 23. *Daniel* 6. 3. Whereas an old King may by folly and wilfullneſſe become poor, as *Pharaoh*, *Exod* 10. 7. *Saul*, 1 *Sam* 28. 15. *Rom*, 2 *Kings*. 6. 25. and 7. 13. *Nebuchadnezzar*, *Daniel* 4. 33. *Manaſſeh*, *Jehoahaz*, *Jehoiakim*, *Jeconiah*, *Zedekiah*, all of them priſoners

soners, 2 *Chron.* 33. 11. and 36. 4. and 2 *Kings* 23. 33. and 24. 15. & 25. 7. The occasion whereof is; 1 Gods delight to honour the humble, and crush the proud, 1 *Pet* 5. 5. *Job* 40. 11, 12. 2 Pride is the root of Wilfulnesse.

Reason, of their Vanity through the Levity of the people, From their aptnesse to waxe weary of any Prince or Governour. 1 *Sam* 8. 7. 2 *Sam* 15. 12, 13. 1 *Kings* 1. 11. And this springeth from want of attainment of their ends in their Magistrates. There is no end of all the people, *v* 16. Every thing resteth in the attainment of his End. The End of Magistracy is set down, 1 *Tim.* 2. 2. This the people not attending, nor attaining, they cannot rest. Hence they are compared to waves of the Sea, never still; sometimes full Sea; sometimes Low water, *Psal* 65. 7. *Rev* 17. 15. *Isa* 57. 20.

Use 1 To teach us that Royall state is no Sanctuary nor Preservative from folly and wilfullnesse. Not only wicked kings, but all, have had their pangs and streins of folly; Davids Numbring the people, 2 *Sam* 24. 10. Adultery and Murder. *Solomons* love of strange Wives, and Toleration yea countenance of Idolatry. *Asa*, his League with *Benhadad*, Imprisonment of the Prophets, and Trust in Physicians. *Jehoshaphat*, his affinity with *Ahab* and League with Idolaters. *Hezekiah*, shewing his treasures to the Embassadors of *Babell*. *Josiah* his War against *Pharaoh-Necho*. Yea wilfullnesse found not onely in *Pharaoh*, *Exod* 5. 1, 2. in *Saul*, 1 Sam 20. 30, to 33. in *Jeroboham*, 1 Kings 13. 33. in *Jehu*, 2 Kings 10. 29, 31. but sometimes in good kings; in David, 2 Sam 24. 1. to 4. in *Asa*, 1 Chron. 16. 9, 10.

Causes hereof, First Gods hand, *Psal* 107. 40. Secondly, Satan 1 Chron 21. 1. Thirdly, Great places breed great Spirits; whence Pride springeth that leaveneth and hardeneth the whole lump, *Jer* 22. 21. Fourthly, Old Age is froward and stiff. Fifthly, Flatterers about Princes lead them into ill wayes for their own Ends; and stiffen them in them, *Hos.* 7. 3, 5. *Amos* 7. 10. to 13 1 *Kings* 12. 10, 11.

A Warning; First, To Princes, to pray for a wise and learning heart, 1 *Kings* 3. 9. Secondly, To people, to strive with God for their Princes, *Psal* 72. 1, 2.

Use 2 To refuse Admonition, is a great folly even in a Prince, even in an Old Prince, 1 *Kings* 12. 6, 7. 13. 2 *Chro.* 16. 9. 10. More hope of a fool then of such, *Prov* 26. 12.

and

and 12.1. It bringeth the Common-wealth into a ſnare, *Pro.* 29. 8. How much more fooliſh is this wilfullneſſe either in meaner or younger people.

Uſe 3. To teach us the excellency of Wiſedome, which Youth, yea Childhood and Poverty cannot Debaſe, but it will ariſe to preferment: And the baſeneſſe of folly and ſtubbornneſſe, which Nobility and Age cannot honour.

Uſe 4. To teach Parents to traine up their Children to wiſedome, and therefore to Learning and Godlineſſe; and withall to break them of their wilfullneſſe that ſo they may be fit for preferment in the eyes of God and Men.

Uſe 5. To reprove the Inconſtancy of People and the cauſe thereof, their neglect of the right end of Magiſtracy, 1 *Tim.* 2. 2.

Uſe 6. To weane great men from Popularity: the Peoples favour is unſtable, *Job* 5. 35. *Matth* 21. 8, 9. with 27. 22, 23.

Eccleſ. 5. 1, 2, 3.

Verſe. 1. *Keep thy foot when thou goeſt to the Houſe of God, and be more ready to hear than to give the ſacrifice of fools: for they conſider not that they do evill.*

2. *Be not raſh with thy mouth, and let not thine heart be haſty to utter any thing before God: for God is in Heaven, and thou upon earth: therefore let thy words be few.*

3. *For a dream commeth through the multitude of buſineſſe, and a fools voyce is known by multitude of words.*

IN this Chapter Solomon declareth the vanity, found, Firſt in the performance of Gods worſhip, *v.* 5, to 7. Secondly, in marvelling and murmuring at oppreſſions in men of place, *v* 8. Thirdly in Riches, *v* 9, to 19. In declaring the vanity found, not in Gods worſhip, but in mens manner of performance of it, leſt he might ſeeme with the prophane (*Mal* 3. 14.) to eſteeme it a vaine thing to ſerve God, he rather directeth men how to prevent ſuch vanities, then declareth the vanities which they fall into in Gods worſhip. His direction in theſe three verſes, is, Firſt, in generall; to take heed or looke well to our waies, when we enter into holy publike aſſemblies, *v* 5. Secondly, in particular: To draw nigh to heare. Whereof he giveth a reaſon, from the folly of all ſacrifices without drawing neer to heare, *v* 5. Which is amplified by the Reaſon thereof, taken from the evill of ſuch a worſhip, and their ignorance of that evil, who doe

doe so performe it, v 5, 6 To avoyd hastinesse and multitude of words before God. Whereof he giveth a twofold reason, First, from Gods heavenly Majesty, in comparison of earthly baseneſſe, v 2. Secondly, from the folly springing from multitude of words, amplified by the comparison of a dream comming from multitude of business, v 3. The words may fitly be opened, in opening the Doctrine which ariseth from them.

Doct. When we come into the presence of God in holy Assemblies, it is for us to take heed to our waies, that we may draw nigh to heare, and be serious and short in speech before the Lord.

To take heed to our feet] is by a Metonymie, *To take heed to our waies*, as *Psalm* 119.115. & 39.1. Which implieth. First, cleansing of our feet (that is our steps) before holy duties, 1 *Pet.* 2.1,2. *Psal* 26.6. 12. *John* 13.10. *Jam* 4.8. Secondly attention to the performance of holy duties in an holy manner, *Exod* 3. 5. *Josh* 5.15. *Levit* 10.3.

Be more ready to heare] is better translated, *Draw nigh to heare, rather then offer, &c.* Which drawing nigh to heare, implieth, First, putting away all such things, as set God far off from us, *Jam* 4.8. *Psal* 138.6. *Esay* 59.2. Secondly, sincere desire and purpose of heart, to attend and obey the whole counsell of God, *Acts* 10.33. Else we are far off, *Matth.* 15,7,8. *Ezek* 33.31. Thirdly, Mingling it with faith, that is, with faithfull Application to our selves, *Rom* 10,8. *Heb* 4.2.

Reas. 1. From the folly of all sacrifices (of all other parts of Gods worship) if attention to the word be neglected: Text. *Prov* 28,9. It is an evill before God, and evacuateth the acceptance of all our oblations, 1 *Sam* 15.22,23. And it is also mixt with vacuity and ignorance, to thinke we are well occupied, and spend our time well, when indeed we lose our labour, yea returne worse then we came.

Reason, of serious and short speech, 1 From Gods heavenly Majesty in comparison of our earthly baseneſſe, v 2. *Prov.* 10.19. *Matth* 6,7. His heavenly Majesty, first, knoweth all our wants when we pray, *Matth* 6. 32. Secondly, is a spirit that is not moved with words, but spirit and life, *John* 4. 23, 24. Thirdly, his own words, when he speaketh to us are spirit and life, *Iohn* 6. 63. And therefore we must not beat the ayre in hasty and much speech.

Reas.

Reason 2. From the vanity and folly of long discourses whether in prayer or preaching: Text, v. 3. 7. *Prov* 10. 19. As a dreame commeth by much businesse; so a fools voyce by multitude of words, v 3. where blot out in the Translation, [*is known.*]

Use 1. To teach us how we are to esteem holy Assemblies; They are the house of God. In old time, so was the Tabernacle and Temple, 1 *Kings* 9. 3. *Psalm* 132. 5. & 74. 8. & 83. 12 Which were Types, First, of Christs body, *Iohn* 2. 21. Secondly, Of the Church-Assembly, 1 *Cor* 3. 16. Now therefore Church Assemblies are the Lords house, 1 *Tim* 3. 15. Not our meeting-houses, but Gods people in them, *Acts* 7. 48, 49. *John* 4. 21. 1 Tim 2. 8.

Use 2. To reprove falling downe to private prayer, either first, In Meeting-houses behind a pillar, in the absence of the people. Secondly, in the presence of the people, but not joyning with them. All publique duties should be performed, first, with one accord, Acts 1. 14. & 2. 46. & 4. 24. Secondly, to publique edification, 1 *Cor* 14. 26. Also to reprove Latin-service; and Instruction by Images, which are to be seen, not heard. Likewise to reprove standing farre off, when we may come within hearing. Also careless and listlesse carriage in the Congregation, standing like pillars, driving away the time with sleeping, talking, gazing about. Likewise running out of doores before all be ended. Moreover lownesse of voyce in Ministers, which hindreth hearing.

Use 3 To teach us such preparation before hearing, and attention in hearing, as may be acceptable to God, and profitable to our selves

Use 4 To teach Ministers in Prayer and Preaching, both Weight of matter, and Shortnesse of words, *Prov* 10. 19, 20. & 29, 20.

Obiect But was not Christ long in prayer? a whole night *Luke* 6. 12 and Paul in preaching, *Acts* 20. 7. 9?

Answ First, upon extraordinary occasions. Secondly, with as much variety of matter, and fervency of spirit, as multitude of words.

Eccles. 5. 4, to 7.

4 *When thou vowest a vow to God, defer not to pay it: for he hath no pleasure in fools: pay that which thou hast vowed.*

5. *Better*

5 *Better it is that thou ſhouldſt not vow, then that thou ſhouldſt vow and not pay.*

6 *Suffer not thy mouth to cauſe thy fleſh to ſin, neither ſay thou before the Angell, that it was an errour: wherefore ſhould God be angry at thy voyce, and deſtroy the work of thine hands?*

7 *For in the multitude of dreams, and many words, there are alſo divers vanities: but feare thou God.*

In the three former verſes *Solomon* inſtructed us to avoyd in Gods worſhip Unreverent neglect of attention in hearing, and Raſhneſſe in ſpeaking before God. In theſe verſes he inſtructeth againſt the vanity in the delay or neglect of payment of vows: *When thou haſt vowed a vow, defer not to pay it*, Whereof he giveth ſix reaſons.

Reaſon 1. From the folly, yea hatefull folly; folly hatefull to God, to delay payment of vows, *v* 4.

Reaſon 2. A *majori*, from the betterment of not vowing, above not paying *v.* 5.

Reaſon 3. From the defilement of the whole man, by the raſhneſſe of the mouth in vowing, which a man ſhould not ſuffer; *Suffer not thy mouth to cauſe thy fleſh to ſin*, v. 6.

Reaſon 4. From the inexcuſableneſſe of ſuch a ſin; from its not falling under that kind of ſins for which ſacrifices are wont to be offered, *Neither ſay thou before the Angel that it was an errour.*

Reaſon 5. From Gods anger and vengeance againſt ſuch vows, and ſuch excuſes, even to the deſtroying of the works of a mans hand, *v.* 6.

Reaſon 6. From the vanity of ſuch raſh vows & ſpeeches yea the variety of vanity in them, anſwerable to what is found in many dreams, *v.* 7.

Againſt all which he preſcribeth an Antidote or preſervation, to wit, the feare of God; *but fear thou God*, v 7.

Doct 1. When a man hath vowed a vow to God, he is to pay it, and that without delay, *Deut* 23.21, 22, 23. *Pſalm* 76. 11. & 56.12. Thy vows are upon me; as an engagement or debt, which a faithfull man would be careful to diſcharge to men, much more to God, *Pſalm* 50, 14. *Nahum* 1. 15. For opening the poynt, it is to be ſhewn, 1. What a vow is 2. What is a ſeaſonable time of vowing: and whether now at all, in the dayes of the New Teſtament? 3. The Reaſons againſt delay of payment of vows.

1. What

1. What a vow is. A lawfull vow, it is a promiſe made to God; wherein a man bindeth his ſoule to perform ſome acceptable work to God, Firſt, A *promiſe made to God*] wherein it differeth from a Prayer. In a Prayer, we require ſomething which God hath promiſed to us. In a vow, we promiſe ſomething to God; Hence in the Text, the vow is ſaid to be vowed to God, *v.* 4. & *v.* 2. Secondly, A man bindeth his ſoule to God in them, *Num.* 30. 4. Thirdly, To perform ſome acceptable thing to God; unlawfull things we may not vow, as the Jewes did, *Acts* 23. 12, 13. nor impoſſible, nor unſuitable to our calling. But two ſorts of things are acceptable matters of vows: Firſt, Religious obedience to God in his Commandements, *Pſalm* 119. 109. *Gen.* 28. 20, 21. Secondly, Helps to obedience, and removall of impediments. Payment of tithes was an help to worſhip, and to the maintenance of it in thoſe daies when God accepted ſuch a maintenance for his Prieſts, *Neh* 9. 38. with 10. 29. 32. *Gen.* 28. 22. So contributions, *Acts* 4. 37. So the vow of a Nazarite, 1 *Sam.* 1. 11. *Job* 31. 1 was a removall of an Impediment. 2 *Cor.* 11. 10. a prevention of diſhonour to *Pauls* Miniſtery.

2. A ſeaſonable time of vowing, is, 1. When we ſtand in need of ſome ſpecial favour from God; then, as we deſire God might draw more nigh to us in ſpecial mercy; ſo it is meet we ſhould draw more nigh to God in ſpecial duty, *Gen.* 28. 20, 21, 22. *Num.* 21. 1, 2, 3. Secondly, When we have received ſome ſpeciall mercy, *Pſalm* 116. 8, 9. and 79. 11. *Jonah* 1. 16. Thirdly, When we finde our hearts ready to betray us to this or that evil by occaſion, we may vow againſt ſuch occaſions, and vow alſo the contrary duties, *Job* 31. 1. 2 Cor. 11. 10. which argueth vows are not unſeaſonable in the daies of the Goſpel. Fourthly, when we are to enter into ſome new Relation, whereof God is the Author: and the Duties of the Relation depend upon our Vows or Covenants with God, and with one another. Thus in marriage, *Prov.* 2. 17. *Malach.* 2. 14. And in Church-covenant 2 *Cor.* 8. 5. & 11. 2.

Reaſon 1. From the folly, yea, hatefull folly, ſolly hateful to God, to delay payment of vows, *v.* 4.

Reaſon 2. From the preferment of not vowing before not paying vows, *v.* 5.

Reaſ. 3. From the Charge lying upon us to keep our

 mouthes

mouthes; and the evil of ſin redounding to our whole man by raſh Vowing, *v.* 6. as who ſhould ſay, We have ſins enough and frailties whereto we are ſubject otherwiſe: we had not need raſhly to ruſh into, more by ſuch inconſideration.

Reaſ. 4. From the vanity of the Excuſe of ſuch a ſin before the Angel, as an error of ignorance: where, by *Angel*, is meant the Prieſt or Meſſenger of the Lord, as *Mal.* 2. 7. before whom the excuſer of his raſh Vow would come and offer ſacrifice for his ignorance or error, *Levit.* 4. 27, 28. the ſame word here and there, & oft in that Chapter, as *v.* 2, 13, 22, 27.

Reaſ. 5 From the wrath and vengeance of God againſt ſuch Vows and ſuch Excuſes. God will be angry at thy voice and deſtroy the works of thy hands. Thus God was angry with *Jacob* for Delay, *Geneſ.* 34. 30. with 35. 1. Thus he deſtroyed *Ananias* and *Sapphira*, Acts 5. 2. to 5.

Reaſ. 6 From the variety of vanities in ſuch Vows and Delayes, as in Dreams, to wit in both, firſt Idleneſs, and unprofitableneſs, Secondly Confuſion, thirdly Troubleſomneſs, fourthly Contradictions, fifthly Abſurdities, ſixthly Falſ-hoods

Uſe 1. To refute Popiſh Vowes, as to Saints, without a Pattern in Scripture. See *Bell. lib. de cultu Sanctorum. c.* 9. The like evill is in Vows of Poverty, Perpetual Single life, and Regular Obedience: they, are like the Idolatrous praying Prieſts, 2 *Kings*, 23. 5. for Incenſe was a type of Prayer, *Pſal.* 14. 12. Vows to the Devil, as in Witchcraft: Vows of all unlawfull things: for all ſuch Vows, men that make them, are to be humbled for them; and to break them, leſt we draw in God to binde us to ſin.

Uſe 2. To exhort to Carefull payment of our Vows in Baptiſm, in Church-Covenant, in Marriage, in our Prayers, (wherein we uſually promiſe to God) Duely, *Pſal.* 119. 32, 33, 34.

Uſe 3. To exhort to the feare of God, as that which preventeth all theſe vanities verſe 7. which befal men in Gods worſhip. This feare of God will helpe us, Firſt, To vow in ſenſe of our own inſufficiency, either 1. To make vowes, 2 To pay vowes. Secondly, To depend on Chriſt for both.

Eccleſ. 5. v 8.

If thou ſeeſt the oppreſſion of the poor, and violent perverting of judgment and juſtice in a province, marvel not at the matter: for h that is higher then the higheſt, regardeth, and there be higher then they.

As

AS in the former Verſes *Solomon* ſought to prevent the vanities that are wont to be found in mens performance of Gods Service: ſo in this Verſe he ſeeks to prevent the Vanity of diſcontentment or diſcouragement that is wont to ariſe in mens hearts from the Oppreſſions of the Poor and the violent wreſtings of juſtice and judgment.

The Evill here noted, is, Oppreſſion of the Poor, and the wreſting of judgment and juſtice.

The Remedy he preſcribeth againſt the vanity that might ariſe in men upon beholding of it, is, *not to wonder.*

The Reaſon of not wondering, is from the regard which the moſt high God, and others higher then Magiſtrates have of this matter: *for he that is higher then the higheſt regardeth, and there be higher then theſe.*

Doct. The beholding of the Oppreſſion of the poor in a Country, and of the wreſting of juſtice and judgment, ſhould not put a man to wonder, *Rev.* 17.6.7. 1 *Pet.* 4.12.

Object. The Prophets of God inſpired by the Holy Ghoſt have wondred at it. *Iſa.* 1.21. yea the Lord himſelf. *Iſa.* 59. 14,15,16.

Anſ. Wondering may ariſe from a fourfold cauſe. Firſt, Ignorance of the cauſe, *Ioh.* 7.15. Secondly, Croſneſs to cauſes, or expectation from them. *Iſa.* 5.4,7. & 59.16. Thirdly, Strangeneſs or Newneſs. *Luke* 5. 26. *Mar.* 1. 27. Fourthly, Aſtoniſhment or uncertainty what to do. *Jer.* 4.9. *Zach.* 12. 4. *Deut.* 28.28. The Second ſort of Wondring is only incident to God, and that only. The other three are commonly found amongſt men, and are wont to breed in them both diſcontent and diſcouragement.

Reaſon 1. From the Lords ordering it, ſo implied in the word שֹׁמֵר *keepeth*; when he keepeth, no hurt done, but as he directeth, *Iſa.* 27.3. *Prov.* 29.26. *Lev.* 26.14,15,17. *Iſa.* 9.5. *Pſal.* 109.6.

Reaſon 2. From Gods ſoveraignty over ſuch as doe oppreſſe the poor and wreſt judgement; and he wil require and requite it, *Pſal.* 12.5. *Lam.* 3.36. *Job* 34,18,19,20. & *verſe* 26,27,28. *Eccleſ.* 3.16,17.

Reaſon 3. From the Preheminence, and Preſidency of Angels over high Princes, *Dan.* 4.17. 2 *Kings* 19.35. *Matth.* 18. 10.

Uſe 1. For inſtruction to people not to wonder at oppreſſions, or wreſtings of juſtice or judgement; ſo as to break

forth either into diſcontent or diſcouragement, *Pſal.* 37. 1, 2, 7, 8. But inſtead of wondring, firſt enquire the truth of it, whether it be ſo or no. *Gen.* 18. 20, 21. *Ioſh.* 22, 16, &c. with 30, &c. Secondly, if true, 1 See Gods hand in all, *Lam.* 3. 38. *Prov.* 29. 26. 2 Seek to Reprove, *Ier.* 22. 17. and Reform, 1 *Sam.* 14. 45. according to our places, 3 Either remove timely, *Pſal.* 55. 6, to 11. or patiently wait upon God, *Pſal.* 37. 3, to 7. and ſuffer from man.

Uſe 2. To warn Magiſtrates and great men to take heed to their waies; The Lord obſerveth, regardeth, requiteth, 2 *Chron.* 19. 6.

Uſe 3. For comfort to the poor oppreſſed: Though no man regard the poor, and their juſt cauſe, yet God and his Angels doe.

Eccleſ. 5. v 9. to 17.

9. *Moreover the profit of the earth is for all: the King himſelf is ſerved by the field.*

10. *He that loveth ſilver, ſhall not be ſatisfied with ſilver; nor he that loveth abundance with increaſe: this is alſo vanity.*

11. *When goods encreaſe, they are encreaſed that eat them: and what good is there to the owners thereof, ſaving the beholding of them with their eyes?*

12. *The ſleep of a labouring man is ſweet, whether he eat little or much: but the abundance of the rich will not ſuffer him to ſleep.*

13. *There is a ſore evil which I have ſeen under the ſun, namely riches kept for the owners thereof to their hurt.*

14. *But thoſe riches periſh by evil travels, and he begetteth a ſon, and there is nothing in his hand.*

15. *As he came forth of his mothers womb, naked ſhall he return to go as he came, and ſhall take nothing of his labour which he may carry away in his hand.*

16. *And this alſo is a ſore evil, that in all points as he came, ſo ſhall he goe: and what profit hath he that hath laboured for the wind?*

17. *All his daies alſo he eateth in darkneſſe, and he hath much ſorrow and wrath with his ſickneſſe.*

IN theſe words the Holy Ghoſt ſetteth forth the vanity of covetouſneſſe, or the love of money, by ſundry arguments: Firſt, from the unſatiableneſs of it, v 10. amplified by the contrary

contrary ſufficing and ſatisfying profit which the earth of field yieldeth to all ſorts, even to Kings, v. 9. Secondly, From the Diverſion (or turning aſide) of the profit of wealth to others; and reſerving no more benefit to the owners then the bare ſight thereof, v. 11. Thirdly, From the diſreſt, and unquietneſſe which abundance, 1. of meats and drinks, 2. of cares, yieldeth to the owner, by the exceſſe: amplified by the contrary ſweet and quiet ſleep and reſt of the labouring ſervant, v. 12. Fourthly, From the hurt redounding to the owners by wealth, v. 13. Fifthly, from the periſhing of riches by evil travel, v. 14. Sixthly, from the penury his ſeed may fall into, v. 14. Seventhly, from the neceſſity of leaving all behind him in death, v. 15, 16. Eighthly, from the many croſſes and vexations which befall a man in his life time, from his wealth, v. 17.

Doctr. The earth yieldeth ſufficient profit unto all ſorts of men, from the king to the meaneſt ſervant; but not to covetouſneſs, 1 *Chron.* 27. 26, to 31. *Prov.* 27. 23, to 27. and 31. 16. 2 *Chron.* 26. 10. *Amos* 2. 1. It is bread that ſtrengthens mans heart above all other meats, *Iſa.* 3. 1. It is the ſtaffe, *Pſalm* 104. 15. *Gen.* 43. 8. It is ſcarcity of bread that maketh a famine, not other commodities. And even the beaſts and flocks are maintained by the earth.

Reaſon of the earths yielding profit ſufficient, Firſt, God provideth it, as meet that that which bred us ſhould feed us. Secondly, That labour might be encouraged; and not loſt, *Gen.* 3. 19. Thirdly, to beat into us a ſenſe of our mortality; as the earth bred us, ſo it feedeth us, till we return to it.

Not ſo covetouſneſs, or the love of money, or of wealth.

Reaſ. 1. From the unſatiableneſs of Covetouſneſs *v.* 10. It is a great vanity when we covet a Creature which cannot ſatisfy us when we have it. Hunger is ſatisfied with meat, Thirſt with drink. But Hunger and Thirſt after Wealth is not ſatisfied with Wealth. The love of meat and drink wil make a man willing to uſe and ſpend them; but the love of Money and Silver will not ſuffer a man to ſpend them. A poor mans poor eſtate may be relieved by one wealthy mans Beneficence: but the hunger of the Covetous cannot be ſatisfied with an hundred mens eſtates: A ſign his heart and minde is unmeaſurably poor and miſerable. A man that is ſtill hungry when he hath eaten enough (as in the *Bu-*

ἀμμία) or is still thirsty when he hath drunke enough, (as in the Dropsy) Physitians say *opus habet purgatione, non impletione.* So is it with the Covetous man; though the Covetous man may say and think he layeth up for his Heirs, yet he would not have his Heirs to spend it, but like Conduite-pipes to convey it from one to another.

*Reas.*2. From the unprofitableness of abundance: it encreaseth not our Comforts but Expences, 1 *Kings* 4.22, 23. Servants must be multiplyed sutably 1 to our business: 2 to our Rank. The eye is only fed with it, but neither that to satisfaction.

Reason 3. From the Disrest and Disquietness which Abundance yieldeth by excess, 1 of Meats and Drinks, 2. Cares and want of Sleep, *v.*12. which cometh to pass First by filling the Stomach, and so straitning the Lungs, that they cannot breathe freely. Secondly, by sending up store of Fumes and vapors into the Brain, which fill it with excrements, and emptyeth it self in Rhewms and Flegmes, which by Spitting, Coughing, and Dreams, interrupt Sleep. Thirdly, by stupifying the Animal spirits which should recreate and refresh the Brain. Fourthly, by heating the Brain in the Night with study and cares. But Labour breedeth sweet Sleep, 1 when he eateth little, his senses close for want of spirits to quicken and open them. 2 when a man eateth much. First, by exciting natural heat by Labour. Secondly, by washing superfluous hamours, and so keepiug the Stomach and Brain clean,

*Reas.*4 From the hurt Redounding to the Owners, by Wealth, *v.*13, Hurt, 1 To the body, 1 *Kings*, 21,6,7,8,2 To the Soul, First leading it into many Temptations, 1 *Tim*,6,9, *Psal*,69,22, Secondly, Choaking good seed, *Matth*, 13,22. Thirdly, hardning mens hearts in evil of impenitency, *Rom*, 2,4,5,

Reason 5 From the perishing of riches by evil Travel, verse 14, either, First of a mans self, as by an ill haunt to Haukes, Hounds, Whores, or Suretiship, Buildings, Gaming, costly Apparel. Secondly, of his Houshold, children, servants, wasting and consuming their estate. Thirdly, of his enemies, *Job* 1,14,17.

Reason 6, From the penury incident to rich mens children, nothing in his hand; 1, No wealth, 2, No labour, First, neither wit, Secondly, nor skill, Thirdly, nor strength to it.

Reason

Reaſon 7. From the neceſſity of leaving all behind a man at death, verſe 15,16. *Job* 1.21. 1 *Tim.*6.7, Only laden they are with more ſin, elſe ſtript of all outward things, Firſt, Honours, *Pſal.*49,17. Secondly, Profits, *Luke* 12.20. Thirdly, Pleaſures, *Heb.* 11, 25. We come into the world crying, we go out mourning and groaning. Hence all labour for wealth is for winde. Firſt, We cannot hold and keep it, Secondly, It ſwelleth us like empty bladders.

Reaſon 8. From the much anguiſh and ſorrow and vexation which wealth cauſeth, through, Firſt, loſſes and croſſes. Secondly, Feares of after evils. Thirdly, Darkneſſe through want of ſpiritual light.

Uſe 1. To encourage to husbandry and feeding of Cattel and all labour about the earth. It breedeth ſufficing profit. The earth is a ciſterne to the Sea alſo.

Uſe 2. To teach Kings not to deſtroy the fruits of the earth: They undoe themſelves.

Uſe 3. To acknowledge the bounty of God in providing ſo fruitful a nurſe for us, *Acts* 14.16,17.

Uſe 4. To diſſwade from covetouſneſſe which is when we love riches, Firſt, For themſelves, not for their uſe. Secondly, Are not ſatisfied with them. Thirdly, are not content with what the earth may produce for Diet, Clothing, and Lodging.

Uſe 5. To teach a painful poor man thankfulneſſe.

Uſe 6. To teach all men, even rich men, moderation of Diet, and diligence of labour, *Prov.*31.13,19,27.

Uſe 7. To teach wealthy men to beware of ill haunts, *Prov.*6.26, & 21,17, & 23,21, but rather to employ their eſtates in ſome profitable matter; they will elſe come to an ill end.

Uſe 8. To teach Parents to leave their children; Firſt, A good covenant; Secondly, cuſtome to labour. Any other wealth may come ſhort to them.

Eccleſ. 5. 18, 19, 20.

18. *Behold that which I have ſeen: it is good and comely for one to eate and to drink, and to enjoy the good of all his labour that he taketh under the Sun, all the daies of his life which God giveth him: for it is his portion.*

19. *Every man alſo to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take*

his portion, and to rejoyce in his labours; this is the gift of God.
20. *For he ſhall not much remember the daies of his life: becauſe God anſwereth him in the joy of his heart.*

Solomon having ſhewed in the former verſes, the abuſe of wealth by covetouſneſſe, in theſe words he ſheweth a contrary good uſe of wealth. Firſt, in good men, verſe 18. Secondly, in all men, verſe 19. In good men he ſaith, it is comely and beautifull to eat, drink, and enjoy the good of all his labour all the dayes of his life, which God giveth him, verſe 18.

Reaſon hereof he giveth, Firſt, from the condition of his eſtate, and of this uſe of it; it is his portion, verſe 18. Secondly, From the quiet paſſing away of his time without ſad remembrances of it, for he ſhall not much remember the dayes of his life; the reaſon whereof he giveth from Gods anſwering his heart in comfort, verſe 20. In all men to whom God hath given wealth, it is a gift of God, 1. To have power to eate of it; 2. To take his portion. 3. To rejoyce in his labour, verſe 19.

Doct. To eate and drinke, and to enjoy the good of a mans labour, it is comely in a good man, and it is the gift of God in any man, *Eccleſ.*2.26, & 3, 12, 13, & 2, 24.

Reaſons to confirme it, 1. From *Solomons* experience; behold I have ſeen it (or found it) verſe 18.

Reaſon 2. From the evil diſeaſe and vanity that lyeth upon a man, when he is denyed the power to make uſe of it, *Eccleſ.*6.2.

*Reaſ.*3. From the Condition of mens Eſtates in this world. It is their portion, v. 18. both to good men, v. 18. and to evil men. *Pſal.* 17. 14. *As a Portion*, 1. It furniſheth us with neceſſaries, expediences, delights, 2. It maketh up croſſes and loſſes. 3. It maketh Proviſion for after times, yea for another world, 1 *Tim.*6. 17, 18, 19.

Uſe 4. It is the Fruit or end, or good of his labour, v. 18.

Uſe. 5. From the ſhortneſſe of the dayes of a mans life v. 18. He that reſerveth the uſe of all till old age, may die before he come to uſe it at all; Or elſe be then unable to uſe it, 2 *Sam.*19.35.

Reaſon 6. From the joy and comfort, wherein God anſwereth a good mans heart, in enjoying the good of his labour, verſe 20. Now to enjoy the good of it, implyeth, Firſt, the reaping of the fat and ſweet of it our ſelves; Secondly, to impart

impart the good of it unto others alſo, *Eccleſ* 3. 12, 13. *Iſaiah* 64.5.

Reaſon 7. From the little thought or remembrance which ſuch a good man takes how his time ſpendeth, verſe 20. For he doth not much remember the dayes of his life, which is an effect of the former joy, which is as oyle to the wheels and ſo makes our time to paſſe eaſily, all the dayes of the afflicted are evill, *Prov* 15,15. and he takes ſad thoughts and remembrance of the revolution of times, *Job* 7. 3, 4. If an evil man take as little thought and remembrance of his time, it is not comely for him; It becommeth him not, *Job* 21. 13.

Uſe 1. To teach good men, yea to encourage them, to enjoy the good of their eſtates; It is comely for them, *Pſal* 33. 1. Not ſo for a wicked man, *Prov* 26.1, & 19,10. All the former reaſons of the doctrine are as motives to the uſe.

Uſe 2. To teach all men, that any good which they enjoy from the creature, is the gift of God; and therefore they to look to God to enjoy the giver as well as his gift.

Uſe 3. To teach men to give themſelves to labour, elſe how ſhall they enjoy the good of their labour?

Uſe 4 To teach us to number our life by dayes, verſe 18 Gen 47.9.

Uſe 5 To reckon our life and all the dayes of them as Gods gift, verſe 18. *Lament* 3.22.

Uſe 6. To teach us the way to paſſe away our dayes comfortably; It is to be good, and to enjoy the good of our labours, receiving the good of our labours, doing good to others. In this way God anſwereth in joy our hearts, and we paſſe away our times without ſad remembrances, v.20.

Eccleſ. 6. 1, 2.

Verſe 1. *There is an evill which I have ſeen under the Sun, and it is common among men.*

2 *A man to whom God hath given riches, wealth and honour, ſo that he wanteth nothing for his ſoule of all that he deſireth, yet God giveth him not power to eat, thereof, but a ſtranger eateth it: This is vanity, and it is an evill diſeaſe.*

IN this Chapter *Solomon* declareth the vanity; Firſt, Of humane Satiety or Proſperity in outward things, verſe 1, 2 Secondly of long life and ſtore of children, verſe 3. to 6. Thirdly, Of labour, verſe 7, 8. &c. In theſe two verſes *Solomon* ſetteth forth the vanity of ſuch outward good things wherewith

wherewith men are moſt taken, to wit, Riches, Wealth, Honour; and theſe amplified, 1 By their abundance even unto Satiety, ſo that a man wanteth nothing of all that he deſireth: 2. By the evill God inflicteth upon it; God giveth him not power to eat thereof, but a ſtranger eateth it. 3. By the Adjuncts of this eſtate four-fold; Firſt, It is an evill: Secondly, It is common amongſt men under the Sun, verſe 1. Thirdly, It is a vanity: Fourthly, It is an evill diſeaſe, verſe 2. Riches, Wealth, and Honour, are expreſſed by God himſelfe in the ſame terms, 2 *Chron* 1.11. Riches differ from wealth: riches expreſſing Revenues of the field, or Cattell which are Titheable; for it is a word in the Hebrew which differeth in a prick onely from Tenths or Tithes. Wealth,] in the Originall is ſuch Treaſure of Silver, Gold, Jewels and Houſhold ſtuffe which are not Tytheable. God giveth him not power to eat thereof] a Metaphor and a Synecdoche in eating, put for enjoying the ſweetneſſe of them: one kinde of enjoying put for all. For honour cannot properly be eaten, but the ſweet of them may be enjoyed,

Doct 1. It is a vanity and an evil, even an evil diſeaſe, an evil diſeaſe common amongſt men every where, that a man receiveth from God Riches and Honour of all ſorts, even to the ſatisfaction of his ſoul, and yet God giveth him not power to enjoy the good of it, but leaveth it to a ſtranger.

Reaſon 1 From the unlawfull getting of Riches or Honour, by Oppreſſion, Deceit, Ambition, or the like, *Prov* 28, 8, & 13.22. *Iob* 27.13. 16, 17.

Reaſon 2 From the ſatisfaction of their hearts in it: which Acquieſcency in the creature is an Idolatry which the Lord will curſe, *Luke* 12.19, 20.

Reaſon 3 From want of prayer to God, for a comfortable uſe of the bleſſings we do enjoy, *Iam* 4.3.

Reaſon 4 From the abuſe of the creatures upon our luſts *Iam* 4.3. *Iob* 20. 22.

God taketh away from a man the power to enjoy the ſweet and good of it, many wayes; As Firſt, by ſickneſſe of body *Iob* 21. 25. Secondly, By ſcruple of conſcience (as *Acts* 10, 13, 14) Thirdly, By inordinate affection to ſome trifle, for want of which all is leſſe comfortable, *Heſt*. 5. 11, 12, 13. Fourthly, By covetouſneſſe, *Eccleſ* 4, 8. Fiftly, By ſome ſtaine of folly in a great perſon, which blaſteth all his honour, *Eccleſ* 10.1.

Uſe 1.

Uſe 1. To teach us that all Riches, Wealth, and Honour and all the enjoyments of that good and ſweet thereof, are from the Lord, 1 *Chron* 29:12.

Uſe 2. To aske of him therefore what we want, either of theſe things, or of the good of them.

Uſe 3. To remove theſe evils out of Gods ſight, for which he is wont to deny men the good of the gifts we doe enjoy.

Uſe 4 To bleſſe the Lord who giveth us any good things, and power to enjoy the good and ſweet of them.

Eccleſ. 6. v. 3, 4, 5, 6.

3. *If a man beget an hundred Children, and live many yeeres, ſo that the dayes of his yeares be many and his ſoule be not filled with good, and alſo that he have no burial; I ſay, that an untimely birth is better then he.*

4 *For he commeth in with vanity, and departeth in darkneſſe, and his name ſhall be covered with darkneſſe.*

5 *Moreover he hath not ſeen the Sun, nor known any thing: this hath more reſt then the other.*

6 *Yea, though he live a thouſand yeares twice told, yet hath he ſeen no good: Doe not all go to one place?*

IN theſe verſes *Solomon* declareth the vanity of two other earthly comforts 1. Store of children 2 Long life, which may be accompanied and clogged with great vanity, in caſe two others benefits be wanting. Firſt, the ſoul to enjoy good, Secondly, The body to enjoy Burial; which miſery and vanity he ſetteth forth by a compariſon with an Abortive, a *Pari & à Minore*; equal in five reſpects, 1 Of comming into the world with vanity, verſe 4. 2 Of ſeeing no good, verſe 6. 3 Of departing in darkneſſe and obſcurity, verſe 4. 4 Of Oblivion of both, verſe 4. 5 Of going both to one place, verſe 6. The vanity of the Abortive, leſſe in reſpect, Firſt He hath not ſeen the Sun; Secondly, He hath not known any thing to grieve him: Thirdly, He hath more reſt then the other, verſe 5.

Doct 1. An old Father of many Children and many years if his ſoul want goodneſſe, and his body Buriall; an Abortive (or untimely birth) is as good, yea better then he. As good in reſpect, 1 Of their entrance into the world, they both came in with vanity, that is to no end. Not ſimply and altogether; For God hath wiſe and good ends of ſending them both

both into the world ; but in regard of themſelves and other men. 2 Of their ſeeing no good in life time, verſe 6. 3 Of their departure out of the world ; they both depart in darkneſſe, Firſt, of obſcurity. Secondly, of miſery. 4 They both are covered with darkneſſe of oblivion ; yea ſometime the name of the wicked ſhall rot, when the other is not blemiſhed, *Prov* 10. 7. 5 Of the ſame place whereto they both goe, to the earth from whence they came : and the wicked man to a worſe place, *Acts* 1. 25. The Abortive better, in reſpect; Firſt, He never ſaw the Sun, ſo he never ſaw outward good things, which might trouble him to loſe. Secondly, He never knew any thing good or evill: ſo that his reckoning is more eaſie, and his preſent griefe leſſe. Thirdly, He enjoyeth more reſt from evils both in this, and in the other world, verſe 5.

Reaſon 1. From the overpoyſing vanity of thoſe two wants. Firſt, of burail ; Secondly, of ſoul's want of goodneſſe. To extinguiſh the comforts of; 1 Store of Children 2 Long life. Want of burial, Firſt, leaveth the body as dung to rot and ſtink upon the face of the earth, 2 thing, 1 Diſhonourable to the dead ; 2. Loathſome to the living, *Pſal* 83. 10 2 *Kings* 9. 37. 38. *Jer* 21. 18, 19. Secondly, leaveth the body without pledge of reſurrection : the body buried is Corn ſown, 1 *Cor* 15. 36: The ſoul's want of goodneſſe, 1 Is as a dead carcaſe ſtinking above ground, *Pſalm.* 14, 3. 2 Leaveth it to more putrefaction by longer lying above ground, yea the more inexcuſable in inpenitency, *Rev.* 2. 21. 3 Procureth a greater damnation for living ſo long with ſo many children, and for want of goodneſſe doth neither good to himſelfe nor them.

Uſe 1. To take off men, from bleſſing themſelves in ſtore of children, and long life : *Rehoboam* had ſtore of Children, Sons 28, Daughters 60. yet his ſoul empty of goodneſſe, 2. *Chron* 11. 21. with 12. 14. *Ahab* had 70 ſons, 2 *Kings* 10. 1. yet they all dyed a violent death, verſe 6, 7. and their fathers blood, dogs did eat, 1 *Kings* 22. 38. And though his carcaſe found burial, yet not ſo *Iezabels*, 2 Kings 9. 34. to 37.

Uſe 2. To moderate the griefe of ſuch as want Children, or have abortives; ſo their ſouls want not goodneſſe, nor their bodies buriall, they are better then theſe in the Text.

Uſe 3. To look at Abortion as a vanity and miſery to the creature; and ſo, at want of buriall. It is a Stoicall Apathy

to

to deſpiſe want of burial; *Facilis jactura Sepulchri: Cælo tegitur, qui non habet urnam.* Solomons Porch, and *Venus* Porch are not of equall dimenſions. And if Abortion be a vanity and miſery, then avoid ſuch ſins as make us like them: As Firſt, Malignancy againſt Gods people, joyned with incorrigibleneſſe, *Pſal* 58. 8. Secondly, Harſh and unreverent inſurrection againſt well deſerving Magiſtrates, *Num* 12. 1, 2, 12.

Uſe 4. To exhort to furniſh the ſoul with goodneſſe, which will make a bleſſing of life, long or ſhort, children many or few, burial or no burial, *Iſai* 65. 20. *Pſal* 79. 2. A Woman fearing God, is better then a woman bearing the beſt childe, *Luke* 11. 27, 28.

Eccleſ 6, v. 7, 8, 9.

7 *All the labour of man is for his mouth, and yet the appetite is not filled:*

8 *For what hath the wiſe more then the fool? what hath the poor that knoweth to walke before the living?*

9 *Better is the ſight of the eyes then the wandring of the deſire: this is alſo vanity and vexation of ſpirit.*

IN theſe verſes *Solomon* diſcovereth to us the vanity of labour, which he ſetteth forth by foure Arguments, Firſt, From the wearieſomneſſe of it, implyed in the word, עמל which is labour *cum defatigatione & moleſtia.* Secondly, From the end of it, for the mouth: Thirdly, from the emptineſſe or defect of it, in that the ſoul is not ſatisfied by it, verſe 7. which is amplified by a diſtribution of the ſubject perſon ſo labouring, whether he be wiſe or fooliſh, the one hath no more by his labour then the other. Yea, the poor who is more laborious and induſtrious then other men, yea the diſcreet and prudent poore, who knoweth how to converſe and carry himſelfe amongſt men, he hath no more by his labour but to fill his mouth, yet not to fill his deſire or ſoule, verſe 8. Fourthly, from the wandring of the deſire, (which ſpringeth from the ſouls not being filled.) This is amplified by an argument *à majori*, that it is better to enjoy the ſight of the eyes, that is to enjoy and to be content with the preſent eſtate, then to be carried on with ſuch a walking ſoul or wandring deſire. In regard of all which evils, he counteth labour it ſelfe with theſe Concomitans, to be vanity and vexation of ſpirit, v. 9.

Doct.

Doct. All the labour that the ſons of men take in the eſtate of corrupt nature, is a grievous or vexatious vanity. *Gen* 3.17. 19. And though by Chriſt and his grace the bitterneſſe and ſting of that vanity is removed (the Cure being taken away, *Gal* 3. 13.) yet the Croſſe ſtill remaineth. Hence *Jacobs* deſcription of his life in all the yeares of it, and in all the dayes of thoſe years, *Gen* 47.9,10. *Paul*, 2 Cor 11.27.

Reaſ 1. From the weariſomneſſe, of the labour amplified in the word עמל which is tranſlated weariſomneſſe, *Job* 7. 3. to wit, 1 Fainting the body. 2 Afflicting the mind with care and griefe.

Reaſon 2. From the end of it: it is for the mouth. The Husbandman labours in the earth, the Mariner in the Sea, the Shepheard in the Field, the Carpenter in the wood, the Tradeſman in his ſhop, the Scholler in his Book; as they are naturall men, they all labour for the mouth, *Prov* 16. 26.

Object. How can this ſtand, ſeeing much labour is for the back, for apparrel, or for lodging? *Matth* 6.25.

Anſw. Firſt, the mouth may be put for the whole body, as ſometimes bread is put for all maintenance, as well of back as belly, *Gen.* 3.19. *Matth* 6.11.

Secondly, It is true in proper Speech, taking the mouth for the chiefe and ſupreme End of Labour, to which all the reſt muſt give place in caſe of neceſſity. A man will ſell his lodging and clothing, and all he hath, for his mouth, *Gen* 47.15. to 19. And it is a great vanity that the divine ſpirit of a man ſhould labour only for ſenſuall things and tranſitory.

Reaſ 3. From the emptineſſe of the ſoule or Appetite after all this labour. The mouth is a narrow Portall, not above two or three inches ſquare, and the ſtomach not above a hand bredth ſquare, the whole man not above five Foot long: and yet when a man hath laboured to fill all theſe, and provided him of ſtore for many yeares, yet his mind is not ſatisfied, but his inordinate deſire after the meanes of his maintenance (like a Dropſie thirſt) is never filled. And thus fareth it with the Learned Scholler, the Rich Churle, the induſtrious and prudent poore man: Theſe Vanities fall alike to them all, how much leſſe is the immortal ſoul filled?

Reaſ 4. From the wandringneſs of the unſatiſfied deſire, which like the Bee runneth from flower to flower, and ſucketh honey and waxe till it be laden, and yet ſtill laboureth for more, till ſometimes it be ſtockned in its Hive through abundance of honey.

Better is the ſight of the eyes] that is, Better is what you ſee before you, be it leſſe or more, then the wandring of the deſire: as the good Houſholder ſaith to his Gueſts, Much good may it do you, what you ſee before you.

Uſe 1. To Reminde us of the greatneſſe of our fall in *Adam*, whence ſo much bitterneſſe in labour and ſin, for a little ſweetneſs of the fruit of a Tree, and that upon us and on all our Poſterity.

Uſe 2. To beware of ſuch ſinfull labours as increaſe theſe wearisome vanities. If honeſt labour be ſo grievous and vain how much more ſinfull labours ? Take heed of labour to undermine and ſupplant wel-deſerving men, *Pro* 4.16. *Pſal.* 7.14. *Darius* was better employed, *Dan* 6.14. 1 *Theſſ* 4.11.

Uſe 3. To teach us to labour for that bread which periſheth not, but feedeth and ſatisfieth the ſoul to Æternity, *Joh.* 6. 26, 27. *Rev* 2, 3. *Rom* 16. 12. *Phil* 4. 3. 1 *Cor.* 15. 10, & 58.

Uſe 4 To teach the poor ; that diſcretion in him is obſerved by God, and wiſeſt Princes, when he knoweth how to walk before the living.

Uſe 5. To wean us from wandring deſires, and to learne us ſatisfaction and contentment in our preſent eſtate, that is, with what we ſee before us, *Phil* 4.11. 1 *Tim* 6.6.

Uſe 6. To raiſe up the Countrey unto Thankfulneſſe to God, that ſupplieth us comfortably with that which men moſt labour for: we need not ſell our Cloaths for Bread.

*Eccleſ.*6.10,11,12.

10. *That which hath been is named already, and it is known that it is man : neither may he contend with him that is mighter then he.*

11. *Seeing there be many things that increaſe vanity, what is man the better ?*

12. *For who knoweth what is good for man in this life all the dayes of his vain life, which hee ſpendeth as a ſhadow ? for who can tell a man what ſhall be after him under the Sun ?*

That

That which] It is, *Quicquid fuerit*, as *Junius*; or as *Broughton*, *quisquis fuerit*; or as the words and sense fitly run, *whatsoever he*, that is, *any one is*, *quicquid quis fuerit*, it was named already (or formerly of old) and it is known to be, *Adam* &c.

Solomon summeth up the vanity of man, whosoever or whatsoever he be. He sheweth what his estate is; First, by *Creation*. 1 He is *Adam*, a piece of red Earth, base and of the Earth, argued by his Notation. 2 Impotent to his *Maker*; He cannot contend with him that is mighter then he, v. 10. Secondly by his present Condition after the Fall 1 All the Accessions that come upon him, Learning or Knowledge, Honour, Wealth, Pleasure, Long life, store of Children, Labour; they all increase his vanity. What is he the better? to wit, for them all, v. 11, 2 He is ignorant first of what is good for him in this life, which is amplified by the Simile of a shadow. Secondly, of future things, Who shall tell him what shall be after him? v. 12.

Dott. Whatsoever the man be; it is well known, as his name is, so is he *Adam*, a lump of Clay; and whatsoever befalleth him in this life, in his naturall estate, he is never the better for it, *Gen* 1. 26, 27. & 2. 7. *Eccles* 12. 7. Clay, and so 1 Subject to the hand of the Potter, of necessity, *Jer* 18. 6. 2 Base, *Psalm* 49. 2. & 62. 9. 3 Brittle; First, in soule mutable, *Job* 4. 18, 19. Secondly in body easily subject to mortality, of it selfe, *Job* 4. 19. That that which befalleth him in this life, maketh him not the better, is argued from the vanity of all, *Eccles* 1, 2.

Reason 1. From his utter insufficiency and inability to contend with his maker, v. 10. An Earthen pot cannot contend with a Rock, *Matth* 21. 44. *Isay* 45. 9. *Rom* 9. 20, 21. *Job* 9. 3, 4. where, be two Reasons of it. The first from Gods Wisedome; the Second, from his power.

Reason 2. From the Increase of Vanity upon man by all the Accessions of this life, by Gifts 1 of the minde, *Isay* 47. 10. *Jude* v. 4. 2 Of the body, *Ezek* 16. 15, implyed. 3 Of outward estate, *Jer* 22. 21. *Rev* 3. 17. *Prov* 1. 32. *Ezek* 28. 4. 2 *Chron* 26. 16. which springeth first from our corrupt nature, which as a fusty Vessel corrupteth all that is put into it. Secondly from the curse of God upon the Creatures by the Fall, *Gen* 3. 17.

Reason 3. From the ignorance and unskillfulnesse of men

1 To

1 To diſcern what is good for them in this momentary life; *Job* 11.12. We look at thoſe things which are beſt for us, which are temporary, bodily, and preſent; whereas our ſouls finde no good in ſuch: as a Dropſy-man chuſeth drink which is moſt hurtfull for him. We know not how to make a good uſe of them ſo farre as they might lead us. *Deut.* 29. 4. 2 To foreſee or diſcern future things, *Eccleſ.* 8. 7.

Uſe 1. To humble the Pride of man: Earthly man, whatſoever he be, he is known of old to be *Adam*. And that which more humbleth him, is that he is not the better for all that befalleth him in this life, nor doth he know what is good for him in this life, nor how to make uſe of it.

Uſe 2. To teach men not to contend with their Maker. It is hard to daſh Earthen Pitchers againſt ſtone walls. Therefore to forbear pleadings and murmurings, 1 Againſt Gods purpoſe, *Rom.* 9. 20, 21. 2 againſt his Providence, *Jer.* 12. 1. We muſt ſubmit patiently under Gods hands, *Pſal.* 39. 9. we muſt obediently follow his calling. *Rev.* 14. 4.

Uſe 3. To ſhew us our life as in a glaſs; it is as a ſhadow; to wit, 1 without ſubſtance; rather a Death then a life, 1 *Tim.* 5. 6. 2 ſeeming greater when light is moſt remote. 3 eaſily or ſpeedily paſſing away, and that when it is at greateſt.

Uſe 4. For Thankfulneſs to God, that Chriſt would take ſuch a baſe eſtate upon him as the eſtate of earthly man. That ſo many ſons of *Adam* meet together, yet ſome good agreement; elſe (were it not for Gods ſpecial guidance and bleſſing) vanity put to vanity would but increaſe vanity, *Pſal.* 39. 5. with 62. 9. The *Netherlanders* Motto a wholſom Advertiſment, Reſembling themſelves to a company of earthen Pitchers floating in the Sea, with this word, *Si collidimur frangimur.*

Eccleſ. 7. v. 1.

A *Good name is better then precious ointment; and the day of death then the day of ones birth.*

Solomon having ſpoken of the vanity of ſundry Conditions of the Creature conſidered in themſelves: In this he ſpeaketh of their vanity compared one with another, wherein alſo he intimateth the vanity of mens judgments and ima-

ginations touching theſe things, as eſteeming the better to be worſe, and the worſe to be better; In this Verſe, he declareth two things to be be better then other two, which are commonly reputed to be worſe; as firſt A good name to be better then a good Oyntment. Secondly, The day of death to be better then the birth-day.

The words themſelves are a Proverbial Doctrine, *A good name is better then a good ointment*; yet an Ointment is reckoned amongſt precious Riches and Treaſures, *Iſa.* 39. 2. but a good name is preferred before it, *Pro.* 22. 1.

A good Ointment, Firſt is fragrant, *John* 12. 3. Secondly, ſhining and making the face to ſhine, *Pſal.* 104. 15. Thirdly, ſinketh into the bones, and ſuppleth and ſoftneth the dryed Sinews and Muſcles, that it maketh a man more fit for Race, for Wraſtling, or any other bodily Exerciſe, *Pſal.* 109. 18. Fourthly, is healing, *Luke* 10. 34. Fifthly, preſerveth even after death by embalming, *Luke* 23. 56.

In all theſe Properties (qualities and effects) a good name excelleth a good ointment, which may be as ſo many Reaſons of the Point. A good name firſt is more fragrant, the one filling the houſe, *John* 12. 3. the other, Town and Country. *John* 3. 12. *Rom.* 1. 8. Secondly, putteth a ſhining luſtre upon the countenance, *Eccleſ.* 8. 1. Wiſdom (which is a matter of Reputation, *Eccleſ.* 10. 1.) maketh the face to ſhine, &c. Thirdly, It ſinketh into the bones, *Prov.* 15. 30, yea it fitteth to any publike employment, in Miniſtry, 1 *Tim.* 3. 7. or Magiſtracy, *Deut.* 1. 13. Fourthly, Healeth the venome of ſlaunders and backbitings. Fifthly, keepeth us alive after death, *Prov.* 10. 7.

Object. How can the ninth Commandment be preferred before the eighth?

Anſw. A Good name is the honour of a mans perſon, and ſo belongeth to the fifth Commandement.

Uſe 1. To reprove the vanity and folly of ſuch, who to get wealth and treaſure, care not how they proſtitute their good name [It was a ſordid ſpeech of *Veſpaſian*, *Dulcis odor Lucri ex re quâlibet.*]

Uſe 2. To reprove the blemiſhing and blaſting of any mans good name, which duely belongeth to him. It is a greater ſin then to ſteal the beſt goods he hath, Prov. 22. 1. A Tradeſmans credit is oft more worth then his eſtate.

Uſe 3. To exhort to a conſcionable care of getting and keeping

keeping a good name. It is not ambition nor vaine-glory, when a man seeketh it by good meanes for good ends; and affecteth it no further, nor accepteth it, but as is due to him. Meanes of a good name: 1 Faith, *Heb.* 11.2. 2 Fruits of faith. Firſt, Sanctifying of Gods name, 1 *Sam.* 2. 30. Secondly, ſparing the names of our brethren, *Matth.* 7, 1, 2. Thirdly, Humility, *Prov.* 22.4. *Luke* 14.11. Fourthly, Worthy acts for publik ſervice, 1 *Sam.* 18.7. *Matth.* 26.13. 2 *Chron.* 24. 16. 1 *Pet.* 3.16. Hence ſweet odours at Funerals as a monument of a ſweet ſmelling Report, 2 *Chron.* 16.14. On the contrary ſin ſtaineth a good name, *Prov* 10.7. 1 *Kings* 15,30. *Matth.* 10.4. *Gen.* 11. 4, 9. *Abſolons* pillar (2 *Sam.* 18.18.) was *Columna Calumniæ*, or as *Lots* wifes pillar of ſalt, ſeaſonning others, but ſhaming our ſelves. It is not faire Faces, Buildings, Clothes, or Eſtates, that can procure or preſerve a good name.

Obiect. 1. Chriſt excelled in all vertues and duties, yet he lay under an ill name, as a glutton and wine bibber, a deceiver, an enemy to *Ceſar*.

Anſw. He bore our ſins; and ſo our reproaches, as a puniſhment due to our ſins. 2 It was amongſt evil men, as his profeſſion was alſo evill ſpoken of amongſt them, *Acts* 28.22. 3 At length he overwraſtled it, and got a great name, *Phil.* 2.9.

Obi. 2. But it is a curſe to a Miniſter, to be generally well-ſpoken of, *Luke* 6.22, 26. *John Baptiſt* is ſaid to have a devil *Matth.* 11,18.

Anſw. Firſt, Miniſters that are faithful, have ſpecial cauſe to provoke wicked men, where their name chiefly ſuffereth, 1 *Kings* 22.8. & 18,17. elſe, wiſdome is juſtified of her children, *Matth.* 11.19. Secondly, Miniſters at length overwraſtle it. *Matth.* 23.29,30.

Obi. 3. But even private Chriſtians, as truly godly, are traduced.

Anſw. Firſt, Sometime they neglect their life of faith, 2 *Sam* 12.13,14. Secondly, God prevents ſin in them by falſe reports. Thirdly, It is but at the hands of wicked men, *Acts* 28.22, & 24.25. Fourthly, if it be at the hands of brethren, it is through their Ignorance, Emulation, and Raſhneſſe, which God at length will overwraſtle, *Job* 42. 7. Otherwiſe God hideth the names of his children in the ſecret of his Tabernacle from the ſtrife of Tongues, *Pſal.* 31.

20. The words are a proverbial Doctrine.

*Doct.*2. The day of death is better then the birth-day. This is not the ſpeech, Firſt, Of *Job* in miſery, *Job* 3.3. Secondly, nor of *Jeremy* in paſſion, *Jer.* 20.14. but of *Solomon* in his repentance. This *Solomom* ſpeaketh; not only of ſome extraordinary kinds of death, which have been of more publike ſervice, as the death of Chriſt, *Iob.* 12.32. Of *Sampſon*, *Iudg.* 16.30. Of the Martyrs; whoſe blood is, Firſt, The glory of God, *Iohn* 21.19. Secondly, the ſeed of the Church. But indefinitely and generally of the death of all or any. Better to the godly in regard, Firſt, Of ſin, which ſhall then be wholly ſubdued, *Rom.* 6.7. 1 *Cor.* 15.26. If ſin continued after death, death were not the laſt enemy. But in birth we are borne in ſin, *Pſal.* 51.5. children of wrath, *Eph.*2.3. Yea Newbirth leaveth much corruption ſtill in us; we are born in ſin, but we dye in the Lord, *Rev.*14.13. 1 *Theſ.*4.14. Secondly, Of miſery, which attendeth Birth, *Iob.* 14.1. & 5.7. But death is an haven of reſt after a ſea of troubleſome agitation and miſery; *Iob* 3.13,14, & verſe 21, 22. *Rev.*14.13. Thirdly, Of grace which will then be perfected, *Heb.* 12.23. 1 *Cor.* 13.12. *Iude* 24. *Epheſ.* 5.27. Death is accounted an enemy to Nature, but is a friend to grace; we are borne uncleane; *Iob* 25.4. *Iohn* 3.6. but we dye perfect. Fourthly, Of glory. Birth is the ſeed time of corruption, *Gal.* 6.8. Death is the ſeed time of incorruption and glory, 1 *Cor.*15.36,42,43,44. Birth puttеth us into the hands of Midwives, and other weake women: Death into the hands of the glorious and mighty Angels, *Luke* 16.22. Birth bringeth us forth into a valley of tears, Death into our Maſters joy, *Matth.* 25.21. Birth into an eſtate of abſence from the Lord, 2 *Cor.*5.6. Death bringeth us into his preſence, 1 *Theſ.* 4.17. 1 *Iohn* 3.2. Birth bringeth us to labour: *Iob* 5.7. Death to reſt, *Rev.*14.13. even Sabbath-reſt. Birth bringeth us into a larger and fairer world then our mothers wombe: but Death into a larger and fairer then this. The ſtarry roofe of this world is but the pavement of that. Better to the wicked in regard, Firſt, Of others *Prov.* 11.10. Secondly, Of themſelves, though it had been good for them not to be borne, *Matth.* 26.24. yet being borne, the ſooner dead, 1. The leſſe ſin, 2. The leſſe Puniſhment.

Queſt. May the wicked then doe well to haſten their own deaths? *Anſw.*

Answ. By no meanes; for selfe-murther is worse then murther of another. And besides, so the wicked cutteth himself off from meanes and hopes of conversion.

Use 1. Against purgatory to the godly after Death. For then Death setteth them into a worse condition then ever their birth did. For the pains of Pugatory (as Papists describe them) differ not from the pains of hell in measure of torment, but duration only. And what use can there be of Purgatory, when no sin is left in death to be purged after?

Use 2. To exhort to such a life as may make our death comfortable: Meanes. First, Regeneration, New birth, *Iohn* 11.26. *Phil.* 1.21. Secondly, Faithful and fruittul course of life, 2 *Tim.* 4.6,7,8.

Use 3. To comfort the godly against death, by consideration of all the former benefits of Death. *Sampsons* riddle, is now *Solomons* Paradoxe; Out of the eater (Death which devoureth all) commeth meat and sweetnesse.

Object. 1. But in death I lose all my deare friends.

Answ. First, If thou hast lived any long time, most of thy deerest friends are gone before thee; Secondly, Thou shalt change these here for better friends there; our best friends love us not so dearly as every one there. Thirdly, Thy good friends will not be long after thee.

Object. 2. But what shall I doe with my poor children and young?

Answ. Leave them with God [*Jer.* 49.11.]

Object. 3. But there is bitternesse and pangs in death.

Answ. First, So there is in Birth. Secondly, After-comforts swallow up all griefes, *Iohn* 16.21.

Use 4. To moderate the mourning of the living for their dying friends; you rejoyced in their worse day (their birth day) why not much more in their better day? 2 *Sam.* 12. 19, 20. *Pharaoh* and *Herod* solemnized their birth dayes, *Gen.* 40.20. *Mark* 6. 21. why should not Christians rejoyce in the departure of their Christian friends? The dayes of the Martyrs execution were called *Natalitia*. It is true, we may mourne for losse of publike good, Instruments to Family, Church, and Commonwealth; and judge our selves for such sins as provoke the Lord to remove them: but yet it is best for them that they are gone, and best for the Church, what God doth; the death of *Ioseph* and *Iosiah* turned to the best good of *Israel*. The bondage of *Egypt* wrought for *Israel*

a more glorious deliverance. And the captivity of *Babylon* (which brake in upon the death of *Iosiah*) instead of a dungeon proved a wine-cellar, *Cant.* 2. 4.

Eccles. 7. v. 2.

2. *It is better to go to the house of mourning then to go to the house of feasting: for that is the end of all men, and the living will lay it to his heart.*

AS in the former verse *Solomon* preferred two things, that seem lesse desirable above other two that seem more desirable, (a good name above a good ointment; and the day of death above the birth day): So here he preferreth a third thing that may seem lesse desirable before another, which to men doth, commonly, seem to be much more desirable. The house of feasting is commonly preferred amongst men, as more desirable to be gone unto, above the house of mourning; but here the day of mourning, even the greatest mourning, (mourning for the dead) is preferred before the house of feasting. Better it is (saith he) to go to the house of mourning then to the house of feasting; whereof he giveth two reasons. First, from the property of the house of mourning (to wit for the dead): It is the end of all men. Secondly, from the good use which the living will seriously make of this house of mourning, and of the cause of mourning which he there beholdeth (the death of some friend or neighbour). The living will lay it to his heart.

Doctr. 1. It is better (or a more desireable good thing) to go to an house of mourning for the dead, then to an house of feasting for the solace of the living. Of feasts there be three sorts. 1. Civil feasts where a fourfold solace: First, Eating the fat and drinking the sweet; Secondly, Loving and neighbourly company: Thirdly, Pleasant discourse and sometimes Musick: Fourthly, Increase of mutual neighbourly love. 2. Prophane or riotous, where the former comforts are abused and perverted. First, by Excesse in eating and drinking to gluttony and drunkennesse: Secondly, The Company, swaggering and debaucht Ruffians, Swearing and roaring Boyes: Thirdly, Instead of pleasant discourses Ribaldry, wanton songs and dances, abusing of the name of God or man. Fourthly, fallings out and quarrellings: or else linking in conspiracy to doe some mischiefe. 3. Holy feasts; where, First, God's institution or special

mercies

mercies invite to thankfulneſſe, and to eat and drink as before God, *Exod.* 18. 12. Secondly, Chriſtian company: Thirdly, Holy conference, *Luke* 14.1, to 8. and ſo to the end: Fourthly, Increaſe of childlike love to God, and brotherly love one to another. Of this laſt Sort of feaſts, the compariſon is not put: for Gods ordinances are more edifying then his providences. Nor is it to Civil, eſpecially to godly men; but of the ſecond ſort of feaſts, Riotous. For to honeſt and good men, it is an houſe of mourning to be in ſuch an houſe of feaſting, *Pſal.*120.5. But here he ſpeaketh of ſuch an houſe of feaſting, as is contrary to the houſe of mourning.

Reaſon 1. From the nature of the occaſion of that mourning, it being the death of ſome or other deſirable perſon in the family, that death is the end of all men. If the perſon dead were not deſirable, there is little or no mourning for him, 2 *Chron.*21.19,20. But if there be mourning, all uſeful men will ſee their own ends in his, which is very wholeſome to our ſpirits, *Deut.*32,29. *Lamen.*1.9. In feaſting, men are apt to put the evil day far from them, *Iſai.* 56. 12. *Amos* 6. 3, to 6.

Secondly, In the houſe of mourning, we ſhall be occaſioned to take to heart what we ſee: yea to lay it as a plaiſter to our heart. Text, Not ſo readily in an houſe of Feaſting.

Object. But doth not the houſe of feaſting offer to our hearts may ſerious and ſavoury meditations? Doth it not ſet before us, Firſt, A ſpectacle of Gods bounty, leading to Thankfulneſſe, *Pſal.*145.16, and Repentance, *Rom.*2.4? Secondly, The variety of Gods goodneſſe diſperſed in the ſeveral creatures, *Acts* 14.17. Thirdly, The wiſdome of Gods providence, preparing and gathering the meat and company from ſundry quarters of the world, *Pſal.*145.15. Fourthly, The large extent of Chriſtian liberty purchaſed by the blood of Chriſt, 1 *Cor.*10.27. Fifthly, The fatneſſe and ſweetneſſe of ſpiritual and heavenly food, [*à minori*] *Luke* 14,15. Sixthly, A ſpurre to enlargement of fruitfulneſſe after a Feaſt: we expect our horſes after well meating ſhould travel better.

Anſw. It is true, a Feaſt ſetteth before us many ſpiritual advantages. But yet, Firſt, A mans ſpirit diſpoſed to cheerfulneſſe is more expoſed to leightneſſe. Secondly, Sad objects make deeper impreſſion upon our affections. Thirdly,

The company at a Funeral are not so apt to draw our minds away by cheerful discourse, as at a Feast.

Use 1. To reprove Funeral Feasts: for it maketh the house of mourning and feasting all one.

Use 2. To teach us the estate of our nature: God seeth it better for us to meet with sad and mourneful Occurrences then cheerful.

Use 3. To teach us so to lay to heart the death of others, that it may be better to us then the best meals meat, better then a feast. If thou art a living man, lay sad objects to heart, especially this of death; more distinctly lay to heart, First, Death it selfe. Secondly, the causes of it. Thirdly, The effects of it. Fourthly, The manner of it. Fifthly, The subject of it.

In death it selfe see a spectacle of thine own mortality, *Josh.*23.14. 1 *Kings* 2,2. Wait therefore for a change, *Job* 14. 14.

In the causes of it, First, Moral or deserving, look at sin, *Gen.*2.17, *Rom.* 5. 12. especially original sin. Learne to mortifie that, kill that, which else will kill us soul and body. Secondly, Natural diseases; see the evil of corrupt nature and life, *Rom.*6. 23. Thirdly, Violent. 1. From Magistrates; First, Justly; learne to fear such wickednesse, *Deut.* 17. 13. Secondly, unjustly; learn constancy to the death, *Rev.*2.10. Secondly, from thieves and robbers, and then learn, 1. to walk regularly with God, who else may and wil deliver into such hands, *Ezek.* 21. 31. 2 If the man slain were godly, learn to avoid the misconstructions which are wont to be made of it, *Prov.* 25. 26. Thirdly, from selfe: either through, 1. Distresse, as *Saul.* 2 Disgrace, as *Achitophel.* 3 Despaire, as *Judas.* Hence learn patience in affliction, with faith to prevent all such evil.

In the manner of it: First, some die, 1. suddenly, *Job* 21. 13, 23, 24. Hence learn, first, preparation for sudden changes; secondly, submission to reproofs, *Prov.*29. 1, 2 Lingringly, *Job* 21.25. Hence learn not patience only, but long-suffering. Secondly, some die distracted; Learn hence, 1. To commit our senses and understanding to God. 2. Settle peace of conscience, which wil keep our minds in Christ, when not in our senses, *Phil.*4.7.

In the subject, 1. Some die in sinne, carnall persons; and they die, first, Either as stones, 1 *Sam* 25, 37, 38. Hence learn

weanednesse

weanednesse from worldlynesse which stupifieth the heart. Secondly, or presuming, *Matth* 7. 22. Hence learne to build on a Rock, *Matth* 7.24, to 27: Thirdly, Or despairing, as *Judas*. Hence learne to beware of sinnes against conscience. 2 Others dye in Christ, and that first, either troubled in mind conflicting with desertions, *Matth* 27. 46. Hence learne, To live by faith against sense, *Job* 12.15: *Luke* 23. 46. Secondly, or uncomfortably, 1 Expressing their joy and confidence 2 *Tim* 4.6,7, 8. 2 Instructing and exhorting others, *Gen* 49. Hence learne, first, to live uprightly and justly, *Psalm* 37,37. Secondly, Boldnesse in Christ against death, *Rom* 8. 38,39.

Eccles. 7. verse. 3,4,5,6.

3. *Sorrow is better then laughter: for by the sadnesse of the countenance, the heart is made better.*
4. *The heart of the wise, is in the house of mourning: but the heart of fools is in the house of mirth.*
5. *It is better to heare the rebuke of the wise, then for a man to heare the song of fools.*
6. *For as the crackling of thorns under a pot, so is the laughter of the fool: this is also vanity.*

In Verse 2. *Solomon* had preferred going to the house of mourning above going to the house of mirth, whereof he gave two Reasons before. The first, taken from the condition of the house of mourning, it is the end of all men. The second, from the spirituall improvement which living men will make of it. The living will lay it to heart, v. 2. Now in this verse he giveth another Reason of it. 3 From the preheminence of sorrow above laughter, *Sorrow is better then laughter*. And this he proveth, first, from the benefit of a sad countenance, *by the sadnesse of the countenance the heart is made better*, v,3. Secondly, from the preheminence of such men, whose hearts are in the house of mourning above those whose hearts are in the house of mirth. *The heart of the wise is in the house of mourning, the hearts of fools in the house of mirth*, v. 4. Thirdly, from the preheminence of hearing the rebuke of the wise (which causeth sorrow) above hearing the song of fools, v. 5. The vanity whereof is amplified by a comparison, v. 6. כַּעַס here translated *sorrow*, commeth of a root which signifieth properly to provoke, as *Deut* 32, 19. Now because a man may be provoked either to anger or to griefe; therefore this word is sometimes translated *anger*

Eccles.

Eccles. 7.9. Sometimes griefe or sorrow, as *Eccles.* 11.10. *Psal* 112.10. and here.

Doct. Sorrow is better then leight mirth, v. 3. Laughter expresseth leight or frollick mirth.

For right understanding this point, consider these poynts: First, sorrow, when God calleth for mirth; and joy, and mirth, and laughter, when God calleth for sorrow and mourning, are both alike odious to God, *Deut.* 28. 47, 48. *Gen.* 4.6. *Isa* 22.12, 13, 14. *Jer* 48. 27. Secondly, Godly sorrow and mourning, and spirituall joy and rejoycing are both alike acceptable to God, and profitable to a man, 2 *Cor.* 7.10 11. *Neh.* 8.10. Thirdly, sorrow for sin, and upon rebukes for sin, is better then frolicke joy and mirth in vaine company. *Eccles* 7.5. Fourthly, sorrow for outward affliction, is better then leight mirth for sleight occasions. These two latter hold forth *Solomons* meaning, and are the sense of the doctrine, *Heb* 11.25. *Job* 36.21.

Reason 1. From the benefit of a sad countenance; As it springeth from an heart seriously affected, so it stirreth up serious affections, meditations, and conferences in the hearts of others. A merry countenance is apt to stir up to loose and dissolute, vain and frothy meditations, affections, conferences.

Reason 2. From the condition of the house of mourning; it is a suitable object to the heart of a wise man: His heart is there; sad objects to the heart, are as ballast to the ship, making it to go steddy; whereas the house of mirth is a suitable object to the heart of fools, v.4.

Reason 3. From the preheminence or betterment of hearing the rebuke of the wise (which causeth sorrow) than the song of fools, which causeth leight mirth, v. 5. Which may appeare, 1 From the great benefit of wise reproofs: They are as first, Pricks to let out corruption, *Acts* 2.37. Secondly, Goads to stir up to duty, *Eccles.* 12. 11. Thirdly, Nailes to drive in and fasten good counsell, *Eccles.* 12. 11. Fourthly, Balm to heale sores, *Psal* 141. 5. 2 From the vanity of fools laughter, and light mirth. It is as the crackling of Thorns under a pot, v.6. Not like the fire of thorns under a pot, which is soon kindled, and faire blazed; but like the noyse, which first, is no good melody. Secondly, spends much fewel, as fools mirth much time. Thirdly, soon decayeth and dampeth, and leaveth both meat in the Pot raw

and

and by-ſtanders nor thoroughly warmed, *Pſal* 118.12. & 58.9 So doth the mirth of fools, *Prov* 15.13.

Uſe 1. Againſt the chiefe good of Epicures, which is pleaſure. Sadneſſe is better then it.

Uſe 2. To teach us contentment, yea, and thankfulneſſe too, when God ſendeth occaſions of ſorrow and ſadneſſe for affliction, *Job* 1.21.

Object. Pſalm 35.27.

Anſw. Proſperity, that will beſt hold and leaſt corrupt, is that which is ſown in teares, *Pſalm* 126, 5, 6. This ſad winter-Chriſtmas, (as they call it) is better then all the carnall jollity, wont heretofore to be exerciſed at that time of the yeere.

Uſe 3. For a ſigne of triall of our hearts. Where they delight to be, ſuch they are. If they delight to be in the houſe of mirth, they are vain and fooliſh; if in the houſe of mourning, they are wiſe, *Mat.* 6.21.

Uſe 4. To teach us who are fitteſt inſtruments to diſpenſe reproofs, wiſe men, v. 5, *Prov* 15.12. The wiſe and the reprover, are Synonyma, *Prov* 25. 12. Great wiſedome requiſite to diſcern, firſt of faults, whether beams or motes. Secondly, of the offenders, how more or leſſe eaſie to be wrought upon, as the body in Phyſicke, *Prov* 17. 10.

Uſe 5. To exhort to patient and willing hearing of juſt reproofs: A ſound chiding is better muſicke then the ſong of fools. It is an Ornmaent if well heard, *Prov* 25. 12. as arguing humility, wiſedome, ſincerity, or ſoundneſſe, *Prov* 9. 8, 9. Sound fleſh will abide rubbing; not ſo, galled. They are the way of life, *Prov* 10. 17. and wiſedome, *Prov* 15. 31, 32.

Eccleſ 7. v. 7.

7. *Surely oppreſſion maketh a wiſe man mad, and a gift deſtroyeth the heart.*

Tranſlated *ſurely*, I doe not finde that ever the conjunction ſo ſignifieth in Scripture, but as it is tranſlated in v. 6. for ſo it is fitly to be tranſlated here. *Surely*, neither ſtandeth with the Grammar or Logick of the Text: no coherence will ſo be made of the ſentence. But tranſlate it *for* and the context runs thus: Solomon had ſaid (verſe 5.) *It is better to hear the rebuke of the wiſe, then the ſong of fools.*

This he proveth, firſt, from the vanity of the ſong of fools, illuſtrated by a Simile, taken from the crackling of thorns under

under a pot, v. 6. Of this was ſpoken in the former verſe.

Secondly, from the madneſſe of the oppreſſion of ſuch a reprover. To oppreſſe a wiſe reprover, 1 makes a wiſe man mad: A wiſe man, whether it be, 1 The reproved, he will grow outragious by oppreſſing his reprover, as did Aſa, 2. *Chron* 16. 10. 2 The reprover. Oppreſſion may diſtemper him, *Jer.* 20. 7, 8, 9. & v. 14 to 18. Secondly, deſtroyes the heart (or life) of the gift; *Gift* cannot properly or Grammatically be the Nominative caſe before the Verb, but by Anomaly. For it is of the Feminine Gender, the Verb *deſtroy* of the maſculine; neither is the ſenſe ſo ſuitable here.

Thirdly, from the excellency of the end of a word, תכם to wit the word of reproof, above the beginning of it; the beginning of it may be harſh and unpleaſant, but the end of it is wholeſome, and medicinable, v. 8.

Fourthly, from the excellency of the patient in ſpirit (as otherwiſe, ſo eſpecially in hearing and bearing the reproofs of the wiſe) above the proud in ſpirit, v. 8. Whereupon he inferreth a grave and wiſe admonition, not to be of an haſty ſpirit to anger, neither in hearing reproofs, nor generally in any other caſe, taken from the proper ſubject of the reſidence of anger: for *Anger reſteth in the boſome of fools, verſe 9.*

Doct. It is better to heare and bear the rebuke of the wiſe, with ſubmiſſion and patience, then with oppreſſion and paſſion, with pride and anger. This ſeemeth to be the very proper ſcope of *Solomons* words in this place, 2 *Sam* 12. 7. to 13. 2 *Chron* 19. 2, 3, 4. 1 *Kings* 22. 8. Let not the King ſay ſo, Mat 16. 23. Gal 3. 11, to 14.

Reaſon 1. From the madneſſe that a wiſe man ſhall fall into by oppreſſing a wiſe Reprover; in that, firſt, he will diſtemper and enrage himſelfe, 2 *Chron* 16. 10. Secondly, he will deſtroy the heart and life of the gift of reproofe. It will no more profit then Phyſicke vomited up, or a playſter caſt aſide. Thirdly, he may alſo diſtemper and enrage the reprover, *Jer* 20. 7, 8, 9. & v. 14. to 20. At leaſt, it will force him to keep ſilence, *Amos* 5. 10, 13. This may be referred to the ſecond.

Reaſon 2. From the excellency of the word of reproſe in the end, above what it appeareth in the beginning, *Pſalm* 114 5 *Prov* 28. 23. Phyſicke may be bitter and loathſome at firſt; yet health by it, recompenceth that.

Reaſon

Reason 3. From the excellency of the patient in spirit, above the proud in spirit, *verse* 8. Patience first possesseth the soule, *Luk.* 21.19. Secondly, inheriteth promises *Heb* 6.12. Thirdly, it maketh us perfect, *Jam* 1.4.

Reason 4. Implied in the Text, *vers.*8, from the root of all rejection of reproofe, which is pride of spirit, *Prov* 13.1. & 15.12. Pride, first God abhorreth and scorneth, and resisteth, 1 *Pet* 5.5. *Psal* 138.6, *Prov* 3.34. Secondly, is the presage of sudden destruction, *Prov* 29.1.

Use 1. To teach us to eschew all oppression, especially of our reprovers. It argueth us, and maketh us, mad, *Prov* 28.16 It discourageth a reprover from putting forth the faithfullnesse of his brotherly love, *Jer* 20.9. *Amos* 5.13. Yea, he is now excused in his silence, *Matth* 7.6. It eateth out the heart and life of a gift, of the reproofe given, 1 *Kings* 22.8. & v. 27,28. 2 *Kings* 5.12,13.

Use 2. To teach us to be patient in hearing and bearing reproofs. The end of them is better then the beginning; the beginning may seeme harsh and bitter, but the end is wholsome and comfortable, as of all afflictions, *Heb* 12.11. 2 *Cor* 1.6.7. & *chap* 7,8,9,10.11. It is not meant of all thing universally, that their end is better then their beginning, for it is otherwise in some things, 2 *Pet.*2.20. *Matth* 12.45. *Prov.*20.21. But it holdeth in this duty of Admonition, and all Afflictions, inward, and outward to the Godly. All impatience here argueth pride of spirit; as appeareth by the opposition, Text v.8.

Use 3. To teach us to expresse patience rather then pride, and to prefer it both in our judgments, and in our practice. אֶרֶךְ־רוּחַ is a man of a long breath, which argueth a patient spirit; men of a short breath, are soon hot; men of hot hearts breathe quick and short, as in cholericke and aguish men. Patient in spirit exceeds the proud, first, in understandnig & wisedome, *Prov* 17.27. קַר־רוּחַ *frigidus spiritû*, a man of a coole spirit is of great understanding. Secondly, in strength and courage, *Prov* 25.28. & 16.32. Thirdly, in honour, *Prov* 22.4. Fourthly, in profiting by all meanes of grace. In word, *Luke* 8.15. In affections, *Rom.*5.3,4,5. Some thinke it their excellency and magnanimity to beare no coals at any mans hand, but to give every man as good as he brings. Patience they condemn for cowardise; but the Spirit of God judgeth otherwise.

Eccles.

9 *Be not hasty in thy spirit to be angry: for anger resteth in the bosome of fools*

DOctrine 1. To be of an hasty spirit to anger, God forbids it to his people, *Prov* 14, 17. *Jam* 1. 19, *Prov.* 16. 32. The spirit is hasty to anger when anger ariseth: First, without cause, *Gen* 4, 5, 6. *Jonah* 4. 9. This is hasting before the cause. Secondly, without measure passing the bounds, 1 Of our calling, *Acts* 7, 26, 27. *Gen* 34. 25, with 49. 7. 2 Of love; first, as when instead of brotherly admonition we fall to clamour, Rayling, Scolding, not reproving sinne by Scripture names and arguments, but vexatious termes, *Eph.* 4. 31. Secondly, When we are not fit to pray for those we are angry with, *Exod* 32. 29. 30, 31, 32. 1 *Sam* 8. 6, with 1 *Sam.* 12, 23, & 15, 35. Thirdly, Of reason, *Luke* 6. 11. *Acts* 22, 23. 2 *Chron* 28. 9. Fourthly, Of Justice, *Zach.* 1. 15. Fifthly, Of due season, 1 After sun-setting, *Eph* 4. 26, 27. 2 After the offenders acknowledgement of his offence, *Luke* 17. 3, 4. And these are hasting before the measure or proportion of the cause.

Reason 1 From the proper subject of the residence and rest of anger; It resteth in the bosome of fooles. Text. Wherein Solomon takes off an excuse which men are wont to make of their foolishnesse. Though I be somewhat hasty, yet I thanke God, anger doth not rest with me. Yes, (saith Solomon) If thou beest hasty, anger resteth with thee, and argueth thee a foole. For a man could not have anger so ready at hand hastily, if it did not rest with him; the habit of sinfull anger resteth there, though the act be quickly transient.

Object. Cholerick men are soon stirred, and yet they are not all fools; the fools are commonly sanguine, as the simple light fonde-foole; or flegmaticke, as the dull Asse-fool; or melancholick, as the lunatick fool.

Answ. A cholericke fool is a frantick foole, Every complexion in excesse is subject to folly, yea to madnesse; but if choler be subdued to reason, cholericke men though they could be soon hasty, if they see cause, yet will not be, where there is none! A man of quick speed for race, yet will not run till he see cause.

Quest. But what folly is in Anger?

Answ.

Anſw. First, Raſhneſſe, *Iſa.* 32. 4. Secondly, Sullenneſſe; *Jonah* 4.9. blind wilfulneſſe. Thirdly, Quarrelſomneſſe, *Prov.* 21.4. Fourthly, Unprofitableneſſe. Anger maſtereth a man, First, To do good, *Jam* 1.20. Secondly, To take good, 2 *Kings* 5.12. As a man when his houſe is all on a light fire himſelf in the midſt of it, can heare no direction given him from without, nor himſelfe able to do ought within. So is a man in a burning anger, neither able to direct himſelfe, nor to take counſell from others.

Reaſon 2. From the Image of God which ſhould ſhine forth in us. He is ſlow to anger, *Pſa* 103.8.

Uſe. To caſt diſcouragement as it were cool water upon this angry paſſion. The Sea when it foameth and rageth purgeth it ſelfe, and a pot boyling caſteth out ſoame and ſcumme: but a man boyling with anger and wrath, both uttereth his own ſhame, and yet keepeth the filth within. Phyſitians count it a ſigne of deadly Ague, when the ſickneſſe or diſtemper ſo altereth the countenance, that you cannot know the ſame man, ſo *Job* 14.20. Anger will do as much, Dan 2. 19. Phyſitians will alſo ſay, It is a ſigne of the healing and abatement of an ague, when in an hot fit the tongue is clean; but if the tongue be foule, it is a ſigne the diſeaſe is ſtill ſtrong. When a man in his anger giveth never a foule word, it is a ſigne of an healthfull ſpirit; but the ſoul is diſtempered, if the ſpeech in anger be foul. If a glaſſe bottle be full of clean water, though it be ſtirred, there ariſeth no mud: but if mud ariſe when it is ſtirred, the water was foule in the bottome; ſo is the ſpirit of a man foul within; that being ſtirred ſheweth diſtemper. Let therefore all haſtineſſe to anger againſt all ſorts of perſons, at all times be eſchewed. For *Solomon* here limiteth it to none: be it againſt husband or Wife, Child or Servant, Friends or Enemies. 2 Yet this hindreth not juſt anger Eph 4.26. 3 But it much more condemneth all malice, hatred, ſtudy of revenge; for all theſe are from anger reſting in the boſome.

Eccleſ. 7. v. 10.

10. *Say not thou, What is the cauſe that the former dayes were better then theſe? for thou doeſt not enquire wiſely concerning this.*

Solomon

Solomon in this Chapter hath hitherto shewed the vanity of sundry things of good account in the world, in comparison of other things of lesse esteeme: and hath therefore preferred, First, A good name before a good ointment. Secondly, The day of death before the birth day. Thirdly, To go to the house of mourning, before going to the house of feasting. Fourthly, To heare the rebuke of the wise before the song of fooles. In this verse he goeth on with the like argument, Not preferring elder times before the present, though men generally are apt so to doe. Parts two, 1 A prohibition Of taking it for grnated that elder times are better then these, and of the enquity after the reason of it, Say not thou, what is it that the former times were better then these? 2. A reason of the prohibition taken from the want of wisedome in such an apprehension, and enquiry; for thou dost not enquire wisely; or out of wisedome concerning this.

Doct 1. The ordinary conceit that men have of the excellency of former times above these, and their ordinary inquiry into the reason thereof, is not out of wisedome. Heathen Authors may be quoted, not for divine or Evangelicall poynts, but naturall or morall. Both heathen and Christians are wont to have such a conceit, that former times were better. *Horace* his old man, is *laudator temporis acti Se puero*. Againe, saith he, *Damnosa quid non imminuit dies? Ætas parentum pejor Avis tulit Nos nequiores, mox daturos Progeniem vitiosiorem. Boëtius de consolatione Philosophiæ. Fortunata, nimium prior Ætas, &c.*

Thus ordinarily men extoll the cheapnesse of former times, their great hospitality, their kind neighbourhood; their honest dealing; their skilfull workmanship, none such now a dayes; their liberall almes deeds, their devout piety, their deep wisedome, their valiant acts; The reasons which men are wont to give of it, are not wise; as, First *Lassa effeta natura*; The decay of the strength and goodnesse of nature in the world and all the creatures. But this is no good reason; for nature decayed by the flood; yet the times have been better. Secondly, The goodnesse of the old religion, *Jer.* 44. 27, 18. The Heathen thought the Empire flourished more under the worship of *Jupiter* and other false Gods, then under Christian Religion. The devouter Papists thinke the same, that it was a better world under their Religion, then

ours

ours; but if the old Religion have been worſe, the following times may be worſe for their ſins, *Jer.* 44. 21, 22, 23. Thirdly, The change of times which ſome think are alwayes for the worſe. So *Emanuel Sa.* But neither times nor ſtarres were made to rule us.

Reaſon of the want of wiſdome of ſuch a conceit and ſuch inquiry. Firſt, From the like eſtate of former times as of theſe; no new thing under the Sun *Eccleſ.* 1.9.

Secondly, From the cauſe of the worſe appearance of preſent times, from fond miſtakings. As, Firſt, In youth want of Judgement to diſcerne and judge of good or evil. Thy Judgement then was green and raw; young mens ſpirits are green and cheerful; and ſo looking through a green glaſſe (as it were) thou ſaweſt all things green and pleaſant. Old men are ſplenetick and ſad, and ſee all things through darke and ſad fumes, and ſo accordingly thinke hardly of them. Beſides by better experience, old men now can diſcerne much evil, which before they could not obſerve. Secondly, Through ignorance of hiſtory, which ſpeaketh of as bad times as ours. Or elſe through the choice that Hiſtorians make to tell of notable matters, and neglect common occurrences: beſides, its pleaſant to read in ſtories of great warres, and exploits; but to feel them would ſeem Tragical. Thirdly, Through following ſenſe in this conceit, evils preſent ſeem worſt, as in governments ſo in the whole life of man. Fourthly, Through diſcontentment with a mans own perſonal condition, and envy at others, and vaine glory in our ſelves; hence *Neſtor, Oh mihi præteritos referat ſi*, &c. *Vitio malignitatis humanæ vetera ſemper in laude, præſentia faſtidio eſſe. Tacitus.* Fifthly, Through curioſity, whileſt men look more at others then themſelves, whereas if every man laboured to amend himſelfe, the times would ſoon amend.

Reaſon 3. From the true eſtate of this matter, which may be diſcerned and obſerved in theſe particulars. Firſt, When Princes and people are good in Gods ſight, the times are better, 2 *Chron.* 15.1, to 6. *Prov.* 29.2. when they are wicked, then worſe, *Ibid. Jer.* 22.15, to 18. *Levit.* 26, throughout: *Deut.* 28. *Davids* time better then *Sauls*: But *Rehoboams* afterwards worſe. Secondly, When Churches are well adminiſtred, and encouraged therein, the times are better, elſe worſe, *Hoſ.* 2.16, to 23, with verſe 8, 9. Thirdly, Sometimes the times are better for ſomething, and worſe for o-

thers, both formerly and after. *Davids* time better then *Solomons* for warre and noble victories. *Solomons* better for peace and plenty, and building and Merchandize. In the ſame times, one place may be growing better, when another groweth worſe: *Epheſus* may be decaying, when *Thyatyra* encreaſeth, Rev. 2.4,19. Some in every age are good, even now there be men *antiquâ fide, priſcis moribus*; And ſome in every age are naught.

Reaſon 4 From the principal cauſe of all paſſages in the world: which is not mans weakneſſe, or goodneſſe, but chiefly the wiſe and ſtrong and good providence of God: who preſenteth every age with a new ſtage of acts and actors, 1 *Cor* 4. 9. And if a Poet would not preſent his Spectators but with choyce variety of matters, how much leſſe God?

1 *Object. Nebuchadnezzars* Image may ſeeme to imply a decay of each age, from gold to ſilver, from ſilver to braſſe, at laſt to Iron, *Dan.* 2.31,32,33.

Anſw. Firſt, This Image concerned times 400 yeares after *Solomons* dayes. Secondly, After all thoſe Monarchies deſtroyed, the latter times will be beſt, *Dan.* 7.27, with chap. 2, 44. Thirdly, The Image doth not decipher the manners (to wit, vertues, or vices) of the times, but the ſeveral conditions of the Monarchies. That of *Babel* being more full of Majeſty, *Dan.* 4.36. and Peace, *Jer.* 29,7. That of *Perſia* inferiour herein, *Dan*, 9,25, troublelous times. That of *Macedonia* making ſtrong and loud noiſe like braſſe. That of *Rome* cruſhing all the former like Iron,

Uſe 1, To teach us to obſerve the depravation of nature, in the blindneſſe of our minds: who are ſo far from diſcerning ſpiritual things, 1 *Cor*, 2, 14, that we cannot rightly judge of moral or civil things, *Rom*, 1,21, *Jude* 10, *Gen.* 6.5.

Uſe 2, To reprove the fond admiration of elder times: though there be uſe of antiquity, and of the ſtudy of antiquity, yet not to approve all their ſayings and doings, as beſt.

Uſe 3, To ſtirre us up to a wiſe conſideration of our preſent times, and the amendment thereof. For this end, Firſt, Every one to endeavour to amend one, and as many more as are under their charge, *Joſh*, 24.13, Secondly, Conſider and ſee to the good adminiſtration of Churches, If *Joſeph* in the houſe of *Jacob* be ſold into *Egypt*, look for a publique famine.

Thirdly,

Thirdly, Let Magiſtrates and Courts walke in righteouſneſſe and peace. The whole Country fareth the better for it.

Eccleſ. 7. 11, 12.

11. *Wiſdome is good with an inheritance: and by it there is profit to them that ſee the Sun.*

12. *For wiſdome is a defence, and money is a defence: but the excellency of knowledge is, That wiſdome giveth life to them that have it.*

Solomon in the former verſe, having judged it to ſpring from want of wiſdome, to conceive the former times to be alwayes better then the latter, and to enquire (as men ordinarily doe) of the reaſon thereof: He giveth in theſe and the following Verſes, three ſeveral obſervations, touching the better and worſe eſtate of one age above another; as at any time, ſo for his own time. Firſt, For his own time, wherein wiſdome and wealth abounded; he telleth us not that it was better than other times, but that it was (ſo far forth) a good time; Wiſdom, ſaith he, is good with an inheritance, and profitable for men, *v.* 11. And this he proveth, 1. From the benefit which either of them yield apart: wiſdome is a defence, or rather a protection or refreſhing, and money is the like, *v.* 12. Secondly, From the more excellent benefit of wiſdom, but the excellency of wiſdom is, it giveth life to the owners of it, *v.* 12. Secondly, He calleth us to conſider the work of God in the eſtate of the times; as in his own age, ſo in every age: and the inſufficiency of any man to make ſtraight that which God hath made crooked, verſe 13. and therefore to make a good uſe of the viciſſitude of changes from age to age, verſe 14. Thirdly, He declareth that in the beſt times, at leaſt in his own time, he hath ſeen much evil, which he ſpecifyeth, verſe 15. to the end of the Chapter; and ſome good, verſe 19. 28.

Doct. 1. Wiſdome and wealth are then moſt profitable (or doe then moſt good) when they are enjoyed together, (or when they are met together). It is then beſt for any perſon in whom they are ſo met, and beſt for any age, when the ſame age enjoyeth both. Thus much God implyeth in his bleſſing of *Solomon*, 1 *Kings* 3. 10, to 13. For he preferreth *Solomon* above all former and preſent Kings in reſpect of the concurrences of both theſe.

Reaſon 1. From the defect that is found in either wiſ-

dome or wealth alone. Of wiſdom alone, Firſt, It is not heard nor regarded, *Eccleſ.* 9.16. Secondly, It ſeldome getteth up to ſuch places of authority, where it may put forth it ſelfe, *Prov.* 19.7. He wants friends to ſpeake and make way for him. Of wealth alone, Firſt, it lyeth unprofitably by us, neither doing our ſelves or others that good it might, *Prov.* 17.16. *Luke* 8.14. Secondly, It maketh men worſe, *Eccleſ.* 5.13. Proud, 1 *Tim.*6.17. Covetous, *Hab.*2.5. and Churliſh, 1 *Sam.*25.10,11. Thirdly, It expoſeth us to contempt, 1 *Sam.*25.25.

Reaſon 2. From ſome benefit in either of them alone. Wiſdome is a defence, the word is *a ſhadow* in the Text. Which is, Firſt, For defence, *Pſal.*17.8. Secondly, For refreſhing, *Iſay* 25.4,5. Wealth is a defence and refreſhing, 1. Againſt hunger, thirſt, cold, nakedneſſe, and injuries of Suits. 2. Procuring us many friends, *Prov.* 14, 20. and many other outward comforts, *Eccleſ*, 10, 19. Wiſdome is a defence and refreſhing, Firſt, As conveighing us under the wings of Chriſt, *Matth.*7.24,25. and ſo, 1. Giving life to us, and direction to our way; 2. Defending us from ſin, hell, wrath, *Joh.*28.28. and afflictions and evils, *Prov.* 22. 35. Secondly, Counſelling others for their good, *Eccleſ.* 10.10.

Reaſ. 3. From the compleat profit of both wiſdome and wealth together. For, 1. Wiſdome employeth wealth to the beſt advantage, both for another world, *Luke* 16.8,9. and for this world. Firſt, For our ſelves and others in the education of children. Secondly, In peace and warre, *Prov.* 24.5,6. 2 Wealth employeth wiſdome to the beſt advantage. It is a Crown to the wiſe, *Prov.*14.24. A Crown for Honour and Authority, *Hoſ.*13.1. *Iob* having loſt his wealth, loſt his honour and authority, *Iob* 29. *throughout*, compared with Chap.30, 1, 9, to 13.

Uſe 1. To refute the Popiſh opinion of the perfection of the eſtate of voluntary poverty.

Uſe 2. To ſhew us the feeble and comfortleſſe eſtate of ſuch as want both wiſdome and wealth.

Uſe 3. To teach wiſe men to ſeek for wealth, and wealthy men for wiſdome. And all that want both, to ſeek both. If either alone be ſo helpful, how much more both together? If either alone be defective, not ſo both together.

Uſe 4. To teach ſuch as would marry, to ſeek both theſe together,

together, if they may be had. But let the wealthy men rather ſeek a wiſe wife, as *David* did *Abigal*, than a woalthy.

Uſe 5. To teach us what uſe to make of them both togegether, for a defence and refreſhing.

Uſe 6. To preferre wiſdome above wealth; wiſdome is the more excellent as giving life, Text. If we truſt in the ſhaddow of wealth, we ſhall finde it (like *Jonahs* gourd) failing us when we have moſt need. *Prov.* 11. 4. Therefore crack not thy conſcience for wealth, *Prov.* 10. 2.

Eccleſ. 7. 13, 14.

13. *Conſider the works of God: for who can make ſtrait what he hath made crooked?*

14. *In the day of proſperity be joyfull, but in the day of adverſity conſider: God alſo hath ſet the one againſt the other, to the end that man ſhould finde nothing after him.*

Doct. Whatſoever the eſtate of times be, it is our part to conſider the work of God as ſo diſpoſing the times, and in ſetting good and evil times one againſt another; and accordingly in good times to be in goodneſs, and in ill times to look at Gods hand as only able to amend therein. As who ſhould ſay, look not at the creature as the chiefe agent in the eſtate of the times, but conſider his hand in all eſtates, and make uſe of them, as his hand leadeth unto, *Job* 1. 21.

1. It is Gods work, firſt, to ſend, 1. Good times, 2 *Chron.* 2. 11. 2 Evil times, *Prov.* 28. 2. Secondly, to ſet good and evil times in a viciſſitude or enterchange, one contrary over againſt another, *Jer.* 18. 7, 9. In good times, firſt, God maketh mens, or at leaſt ſome chiefe mens heart and waies, right before him, 1 *Sam.* 13. 14, Secondly, God giveth them a right courſe, and good ſucceſs in their proceedings, *Jer.* 22. 15, 16. 2 *Chron.* 17. 3, 4, 5. In evil times, firſt, God giveth men up to the crookedneſs of their own hearts and waies, *Pſal.* 125, 5. & 81. 11, 12. 2 *Chron.* 28. 1. Secondly, God ſendeth them croſs and crooked iſſues of their waies, 2 *Chron.* 28. 1. to 6. & v. 16. to 20. *Ier.* 22. 17, 18, 19. *Pſalm* 18. 26.

2. God ſetteth theſe good and evil times enterchangeably one againſt another. *Sauls* times were bad, the times of *David* and *Solomon* good; *Rehoboam* and *Abjam* bad, *Aſa* and *Iehoſophat* good. *Ioram* and *Ioaſh* bad; *Uzziah* and *Jothan* good, *Ahaz* bad; *Hezekiah* good. *Manaſſeth* and *Amon* bad; *Joſias*

good; his ſucceſſours to the captivity, bad; after the captivity, good.

Reaſon 1. From Gods peoples abuſe of Proſperity, unto ſelfe confidence, *Pſal.* 30.6,7. and Luxury, *Deut.* 32.15. Hence followeth calamity and adverſity.

Reaſ. 2. From the humiliation and Reformation of Gods people in adverſity, *Hoſ.* 5.15. with *chap.* 6.1,2.

Reaſ. 3. To the end we ſhould finde nothing after God; as in the Text. To wit, firſt, no ſtability in the creature, but unſetled viciſſitudes. Secondly, No fault in God and his adminiſtrations. So the phraſe and word is taken, *Iohn* 14. 30. *Iob* 31.7.

3. Accordingly it is our parts, in good times to be in goodneſs, v.14. It implieth, Firſt, to be in a good frame. Secondly, to take a good courſe. Thirdly, to be of good cheer or comfort, to be joyfull. As husbandmen make Hay when the Sunne ſhineth, and Marriners hoyſe up and ſpread abroad their ſailes when the wind bloweth faire, *Acts* 9. 31.

Reaſ. 1. From Gods expectation of ſtore of good fruit in ſuch times, *Iſa.* 5. 1, to 4.

Reaſon 2. From Gods ſudden change of times, when they are thus abuſed, *Iſay* 5,5, 6. *Deut.* 28.47,48.

In evil times to look at Gods hand, as only able to amend them, *Prov.* 21.1.

Reaſon 1. From Gods ſoveraign power over, firſt, Mens hearts, *Prov.* 21.1. Secondly, the change of times, *Acts* 1.7. *Pſal.* 31.15.

Reaſon 2. From the unprofitableneſs of all the uſe of creature-means and helps without God, *Iſay* 22.8, *to* 14, *Hoſ.* 5,13,14, 2 *Chro.* 28.20, 21.

Uſe 1. To teach us in all the eſtate of times, not to look ſo much at the Creatures or Inſtruments, but at the hand of God, If Princes be wicked, God giveth ſuch, and the people into their hands, *Hoſ.* 13, 11. *Zach.* 11,6. If Princes be good, the Lord giveth ſuch as a favour to his people, 2 *Chro.* 2.11. Heathens could ſay, *Deus nobis hæc otia fecit.*

Uſe 2, To teach us, whatever the times be, not to look at them as unchangeable; for God will ſet one of them contrary to another, and we know not how ſoon,

Uſe 3, To teach us therefore in good times to be in goodneſs; that is, Firſt, be in a good and thankful frame, Secondly

condly, take a good course, *Acts* 9.31, be fruitful. Thirdly, be of good comfort. Break off from sinful courses; It will prolong tranquillity, *Dan.* 4.27.

Use 4. To teach us in ill times, not chiefly to quarrel the creature, muchless to quarrel Gods providence, *Isay* 8. 21. Neither to imagin that we can redress the evil of the times by our own wisdome or power; No, look we rather up to God, who can make streight that which is crooked, both in mens hearts, waies, or estates. And therefore use we such means as may prevaile with him so to doe.

Means: First, Let our uncircumcised hearts be humbled to accept of the punishment of our iniquities, and to confesse our iniquities, and the iniquities of our fathers; where we have Confession, and Contrition, *Lev.* 26.40. 41. Secondly, look up to Christ our Redeemer, the Prince of the Kings of the earth to deliver us, *Judg.* 10.15. Thirdly serious Reformation, *Judg.* 10.15.

Eccles. 7. 15, 16, 17, 18.

15. *All things have I seen in the daies of my vanity: there is a just man that perisheth in his righteousnesse, and there is a wicked man that prolongeth his life in his wickednesse.*

16. *Be not righteous over much, neither make thy selfe over wise: why shouldest thou die before thy time?*

17. *Be not overmuch wicked, neither be thou foolish: why shouldest thou die before thy time?*

18. *It is good that thou shouldest take hold of this, yea, also from this withdraw not thy hand: for he that feareth God shall come forth of them all.*

COherence, see in *verse* 11, 12.

Doctr. In the best times of Church and Commonwealth, a wise man may observe, There are just men that perish in their righteousnesse, and there are wicked men that continue long in their wickednes, By *perishing*, sundry understand crushing and breaking, or oppression in their righteousnesse, in their righteous and just cause; as *Naboth* in *Ahabs* time, 1 *Kings* 21. 13. and *Abimelech* in *Sauls* time, 1 *Sam.* 22. 16, 18, 19. But it will be hard, if not impossible, to shew such an instance in *Solomons* time, though in *Davids* time *Uriah* so perished; but that was before *Solomon* was born. But he speaketh of what he had seen, in his time. By a wicked man continuing long in his wic-

kedneſs, they underſtand prolonging his daies, or his life in wickedneſs; But *his life* is not in the Text. And if that were the ſenſe, it would croſs his reaſon which he giveth in v. 17. why they ſhould not continue long in wickedneſs: taken from the ſhortneſs of the lives of ſuch; for *why ſhouldeſt thou die before thy time?* I take it therefore by a *juſt man*, is meant, ſuch a juſt man as is juſt in his own righteouſneſſe, and at laſt decayeth and periſheth in it. The ſame word is tranſlated *voyd*, *Deut.* 32,28. *voyd of counſel*, is, periſhing in their counſels. So the rich man is ſaid to fade away and periſh in his waies, as the flower periſheth and fadeth in the heat of the Sun, *John* 1. 11. Thus the Jewes eſtabliſhing their own righteouſneſſe, *Rom.* 10.3, periſhed in their righteouſneſſe, and did not obtaine the righteouſneſſe of Chriſt, *Rom.* 11,7, and 9,31,32. And thus *Solomon* might obſerve many in his age; and like enough an eminent man in the Church, *Abiathar* the high Prieſt, 1 *Kings* 2.26,27. *Ezekiel* obſerved many ſuch in his time, *Ezek.* 18.24. That many doe continue long in their wickedneſſe, appeareth by *Solomons* teſtimony, *Eccleſ.*8,12. by *Davids*, *Pſal.*68.21. by *Jobs*, Job 3,2. by *Iſai.*65.20.

Reaſons of the juſt mans periſhing in his righteouſneſſe, 1. From the carnalneſſe of ſuch a juſt mans heart, his nature is not borne anew, but only awed by ſome power, either of, Firſt, Legal Terrours, *Deut.*5.27. Secondly, Good Education, 2 *Chron.*24.2,17,18. Thirdly, Good Company: Such as returne to evil, were alwayes dogs and ſwine, though waſhed and cleanſed, 2 *Pet.*2.18,22.

Reaſon 2. From Gods rejection of all ſelfe-confidence, *Jer.* 2.27. *Luke* 18.9,14. 1 *Sam.*2. 9.

Reaſon 3. From the power of the ſpirit of the Goſpel to blow upon and wither all his carnal and moral excellency, *Iſai.*40.6,7,8.

Reaſon 4. From the ſtability only of faith in Chriſt, and the righteouſneſſe of faith. *Iſai.*7.9.2 *Cor.*1.24. *Rom.*11.20.

Reaſons, of the wickeds long continuance in wickedneſſe, 1. From the ſuteableneſſe of it to our nature, *Gen.*6.5, *Job* 15,16. *Jer.*11,15.

Reaſon 2. From Gods judicial leaving of men to their own wayes, eſpecially after refuſal of meanes of grace, *Ezek.*24.13. *Rev.*22.11.

Uſe 1. Not to be righteous over-much, verſe 16. that is,

Firſt

Firſt, Doe not continue in this righteouſneſſe, in the ſame ſenſe as, be not wicked over much. Secondly, Make not too much of it: for upon Tryal, It neither is our righteouſneſſe, *Phil* 3, 7,8. nor a good evidence of it; truſt not in it; *Luke* 18 9. It is a mercy if God ſhake us out of it. A double ſhaking is requiſite to enjoy a ſetled Kingdome; ſhaking, firſt of our earth which was by the law, *Heb* 12. 26. Secondly, of our heaven which is by the conviction of our righteouſneſs (in which we place our heaven upon earth) to be loſſe and droſſe till we come to partake in Chriſt, and faith in him,

Uſe 2. Not to be wicked over much, that is; not to multiply wickedneſſe by continuing long in it, not make more of wickedneſſe then it is worth, by promiſing our ſelves reſt in it, *Deut* 29,19. *Pſal* 36.2. nor make your ſelves more wicked then you are, as Cain did by deſpaire, *Gen* 4. 13.

Uſe 3. To humble us in the ſenſe of the corruption of our nature, who are ſooner weary of our righteouſneſſe, then of our wickedneſſe. In the one we decay, in the other we continue long.

Eccleſ. 7. 16,17,18.

16. *Be not righteous overmuch, neither make thy ſelfe over-wiſe: why ſhouldeſt thou deſtroy thy ſelfe?*
17. *Be not overmuch wicked, neither be thou fooliſh: why ſhouldeſt thou dye before thy time?*
18. *It is good that thou ſhouldeſt take hold of this, yea alſo from this withdraw not thine hand: for he that feareth God ſhall come forth of them all.*

IN the former verſe, *Solomon* delivered his third obſervation, touching the eſtate of the preſent times, to wit, that notable things he had obſerved in his own time, Firſt, that he had obſerved in the dayes of his vanity, a juſt man periſhing in his righteouſneſſe: and a wicked man holding out long in his wickedneſſe. A Second, ſee verſe 19. A Third, ſee verſe 20. A Fourth, ſee verſe 21. 22. A Fifth, ſee verſe 23,24. A Sixth, ſee verſe 25, 26. But from that firſt obſervation; *Solomon* inferreth a double Corollary, Firſt, Againſt exceſſive righteouſneſſe, which he diſſwadeth from; 1. By the diſeaſe accompanying it, which is overmuch wiſedome: 2. By the danger following it; Why wilt thou deſtroy thy ſelfe? Secondly, Againſt continuance and growth

growth in wickedneſſe, which he diſſwadeth from, Firſt, By the diſeaſe accompanying it, Folly; be not fooliſh: Secondly, By the danger following it, untimely Death, verſe 17. and urgeth the acceptance of both theſe counſels by two motives; 1 By the goodneſſe of both. 2. By the help of God to eſchew both the contrary evils, verſe 18. *Be not righteous over much*; Firſt, Some take this and the next verſe to be ſpoken by *Solomon* in the perſon of an Epicure or carnal Politician: Seeing righteous men do ſometime periſh in their righteouſneſſe, when wicked men prolong their dayes in wickedneſſe; It is a good courſe not to be over juſt. And yet, leſt that ſhould ſeem too groſſe and offenſive, It is a good courſe alſo not to be overwicked, but to keep a meane between both. But if *Solomon* ſpake in the perſon of the wicked, he would not ſecond it with his own approbation of the goodneſſe of both courſes, verſe 18. Beſides *Solomon* would not leave ſuch corrupt counſell without ſome aſperſion of folly or vanity upon it, as he doth in the like caſe *Eccleſ.* 4, 5, 6. Verſe 5. ſheweth verſe 6. to be ſpoken in the perſon of the ſloathfull man.

Secondly, Others think by juſt overmuch, he meaneth rigorouſly juſt, who will remit no puniſhments, nor debts nor rights, but exact juſtice to extremity. And indeed had *David* puniſhed *Joab* for his murder of *Abner* and *Amaſa*, he had deſtroyed himſelfe, 2 Sam 3. 39. But, that overmuch righteouſneſſe is oppoſed to clemency or moderation; whereas this here is oppoſed to wickedneſſe.

Thirdly, Others therefore underſtand the righteouſneſſe here ſpoken of to be *Univerſalis juſtitia*, univerſall righteouſneſſe, oppoſite to all wickedneſſe. But neither can that be the meaning of the word here. For, 1. No man can exceed in that righteouſneſſe, he cannot be overmuch righteous in that ſenſe, no, though he were as righteous as Angels, as Chriſt Jeſus, yea, infinitely righteous as God is, *Pſal* 16. 3. *to the excellent.* 2. Neither can a man in Scripture phraſe be ſaid to periſh in that righteouſneſſe, though he ſhould dye for it. *Steven* dying for his righteouſneſſe, or any other Martyr, is never ſaid to periſh in his righteouſneſſe but to glorifie God, *Joh* 21. 18, 19. yea and to honour and preferre himſelfe. 2 *Tim* 2, 12. 2 Cor 4. 17. But in Scripture phraſe a man is ſaid to periſh in his iniquity, *Joſh* 22. 20.

Fourthly, It remaineth therefore that by overmuch righteouſneſs,

ouſneſs, is meant, righteouſneſs, over and above the rule of the word; as by overmuch wiſedome (coupled herewith) is meant wiſedome above that which is written, 1 Cor. 4. 6. Of this overmuch righteouſneſs there be three ſorts: 1. That which is called Legal righteouſneſs; ſo called, not becauſe it is anſwerable to the law, but becauſe juſticiaries take it ſo, as *Paul* ſometimes did, and other Jewes, and Papiſts, *Phil.* 3. 6.

Queſt. 1. But how can this be overmuch, which is overlittle?

Anſw. As wiſedome is called over-much, which yet falleth ſhort of true wiſedome?

Queſt. 2. Wherein ſtandeth the overmuchneſſe of this righteouſneſs?

Anſw. 1. In a mans overmuch eſteeme of it, and overmuch confidence of his own eſtate by it; He taketh it to be true righteouſneſs; whereas it is neither true Juſtification, *Phil.* 3. 7, 8. nor Sanctification, or inherent righteouſneſs, *Matth.* 5. 20. 2 In a mans overmuch confidence of his ability by the ſtrength of it; The Iſralites by it undertook and vowed univerſall obedience; which without a better heart they could not performe, *Deut.* 27. 29. As firſt, when we preſume to walke in the ſtrength of it, and not by faith in Chriſt *Matth* 26. 33. 35. Secondly, when we diſcern no defect in our beſt duties, *Neh.* 13. 22. Thirdly, when we thinke we have earned any reward at Gods hand by it, *Luke* 17. 10.

2. Righteouſneſs of works of Supererogation, *Micah* 6. 6, 7 works above what the law required; in which alſo a man may periſh.

3. Righteouſneſs of workes of good intention, as that of *Uzzah*, intending to ſave the Arke by touching it againſt the Law, 2 *Sam.* 6. 4. with *Numb* 4. 15. In which he dyed 2 *Sam* 6, 7. So *Sauls* ſacrifice out of a good intention, but againſt a Commandement, loſt his Kingdome, 1 *Sam.* 13. 12. 13, 14. See alſo, 1 *Sam* 15. 21, 12, 23.

4. Righteouſneſs inherent; prized above the Word; Righteouſneſſe of a cauſe over eagerly maintained; as in *Jobs* caſe, juſtifying himſelfe rather then God, which was overmuch righteouſneſſe. Yet this fourth may be rather handled as a conſectary in the verſe; for no man periſheth in this right couſneſſe, though he may fall foully.

Doct. Exceſſe of righteouſneſſe, or, to be righteous overmuch, is accompanied with an overweening conceit of a mans

mans own wisedome; and followed with causeleſſe deſtruction of a mans ſelfe, verſe 16.

Solomon joyning this warning, *Neither make thy ſelfe over-wiſe*, to the former, *Be not righteous over much*, implieth, that an over-weening conceit of our own wiſedome, doth accompany overmuch righteouſneſſe. And adding this Reaſon [*For why wilt thou deſtroy thy ſelfe?*] He implyeth, that theſe will procure deſtruction, and that without cauſe. And therefore he asketh, why?

Reaſon 1. Why it is accompanied with overmuch wiſedome; becauſe it maketh us wiſe without the word, and above the word, which ought not to be, 1 *Cor* 4.6. The word is the rule of wiſedome, *Eſay* 8.20.

Reaſon 2. Why it is followed with certaine danger of deſtruction; becauſe, Firſt, it is ever joyned with pride, which is a forerunner of deſtruction, *Prov* 16. 18. Secondly, it reflecteth imperfection and inſufficiency upon Gods wiſedome and word. For it is leſſe diſhonour to God, that a man doe a ſinne againſt the word, then a good duty above the word. The one argueth frailty and imperfection in us, the other in God. Thirdly, it ſubmitteth not it ſelfe to the righteouſneſs of Chriſt, but men in it goe about to ſet up a Saviour without Chriſt, and againſt him, *Rom* 9. 31, 32. *with* 11.7. Chriſt is indeed our wiſedome, 1 *Cor* 1.24. and righteouſneſs, 1 *Cor* 1.30. *Jer* 23.6.

Uſe 1. To prevent and refute the miſ-applying of this Text to the reproach and diſcouragement of growth and forwardneſs in grace and Chriſtian duties. Even the Heathen *Philoſopher Ariſtotle* could ſay; Though vertue conſiſteth in a mediocrity between two extreams; yet not in a mediocrity of degrees of goodneſſe, but in a hyperbole or exceſſe; *Politic. l.* 7. *c* 1. Yea, it reproveth the deſpiſing of legall duties; for though they be not righteouſneſſe, yet they are gifts of the ſpirit, reſtraining from ſinne, conſtraining to duty, and a greater gift from God then Riches or honour. Braſſe is good, onely it is counterfeit, when it is put off for Gold.

Uſe 2. To diſſwade and direct from all this exceſſe of righteouſneſſe here forbidden; nor from the duties, but from taking them for our righteouſneſſe; when we have lived long in them, they are either our righteouſneſs imputed or inherent.

Queſt.

Quest. What would you have us to do more?

Answ 1. Know, why Christ is Good, as *Matth* 19. 17. feele your, First, Want of him and of faith in him, *John* 16. 7, 8. 2. Worth of him, Cant 4. 10. Secondly, Listen duly to the Word for some promise, doctrine, or example of grace, in which Christ is wont to convey his spirit to lost souls to beget faith. 1. Either perswading us of grace from God to our souls in him, *Psal* 119. 43. 2 Or at least setting up him in our hearts as our soveraigne good, *Psal* 73. 25. 36. Thirdly, If you feel him not applying promises to you, nor himselfe in any word of grace with power, pray over the promises, and meditate on them; they will so give faith. Observe if this do not utterly pull downe all our high thoughts of former worth in our selves, *Prov* 30. 2. and doe not make us sensible of our own disability to any duty, 2 *Cor* 3. 15. If the Lord thus carry us forth, it will take us off from overmuch righteousness, which will leave us destitute and desolate of Christ, for our justification, and of the Spirit for our sanctification. Beware likewise of resting in works of good intention, without or beside the Word.

Sincere righteousnesse may be overmuch prized, when we first, presume to walke in the strength of it, and not of faith, *Matth* 26. 33. 35. Secondly, when we discern no defects in our best duties, *Neh.* 13. 22. Thirdly, when we thinke we have earned any reward at Gods hand by it, *Luke* 17. 10.

Eccles. 7. v. 17.

17. *Be not overmuch wicked, neither be thou foolish; why shouldest thou dye before the time?*

BEe *not wicked ouermuch*] though the wordis, הובה as before (לאתרשע not be not overmuch wicked, but do not wickedly overmuch) but yet if we take it as it is translated the sense is the same.

To be wicked overmuch, implyeth two things: 1. Aggravation of sin beyond the word. 2. Multiplication of it. First, to make a mans selfe more wicked then the word maketh him: So excessively wicked, as thereupon to shut out a mans selfe from all hope of mercy, or otherwise worse then he is. This excesse a man that is convinced of the emptinesse of his righteousnesse which he prized overmuch before, is apt to sink into, even to despaire. *Caine*, who before

fore thought himselfe as righteous as his brother, and his sacrifice as acceptable as his; being convinced by God of his wickednesse sunk into despaire of mercy, *Gen.* 4. 15. Hence also some think they have sinned against the Holy Ghost. Others that they have quenched the Spirit, when as rather the Spirit hath enlightned and awaked them. But this sense doth not fully answer the opposition in verse 14. Though it answer well enough to verse 16.

Secondly the phrase may well be translated, Doe not evill much, that is, Doe not multiply transgression, as *Amos* 4. 4. The word is used in this sense. Sin is multiplied either 1. By continuance in it, Rom 6. 1. 2. By growth unto full measure of iniquity, Math 23.32. [A curse]

Doct. Excessive aggravation of sin, and all continuance and growth in sin, is accompanied with folly, and followed with untimely death. Sin is excessively aggravated when it is made, First, greater then can be forgiven, as Gen 4. 13. See the Originall. So when we Judge we have sinned against the Holy Ghost, when we have onely lost the comforts of the Spirit. Secondly, Greater then will be forgiven, in regard either of our present hardnesse of heart, which we despaire of softning; or in regard of our persons, which we judge to be reprobate. Thirdly, a Sin of an higher kind then it is, as that to be a sinne of presumption, when it is but a sin of infirmity, though against light. Fourthly, Our sin, and springing up in us, which is but cast into us by Satan; as thoughts of blasphemy darted into us, which our hearts tremble at and abhor: The weeds that are cast in over the pale, into a mans Garden, are not the weeds of the garden, till the soyle give rooting to them, that is, consent. This is folly, as not judging of our selves or our sins according to the Word, which is the rule of wisedome, *Esay* 8. 20. 2 *Tim* 3. 17. But according, 1. To our present sense, which in spirituall matters is blind and foolish, and very changeable. 2. To the suggestion of our enemy. This bringeth to untimely death, sometime by violent self-murder, *Matth.* 27.4,5.

Quest. But how can a man dye before his time?

Answ. Not before the time which God hath appointed, Job 14.5. yet before the time, first, of the course of nature. Secondly, of our expectation of it. Thirdly, of our preparation for it. Continuance and growth in sin is, First, foolish

fooliſh, *Prov.* 14.16. & 13.9. As utterly againſt the Word, *Rom* 6.1. And as flattering us with empty hopes of Impunity, *Deut* 29. 19. and of repentance hereafter. Secondly, Deſtructive and deadly before the time, *Pſalm.* 68. 21. & 55.23. 1 Every ſin which we commit ſetting us a ſtep further off from ſalvation, *Pſalm* 119.155. *Rom* 13.11, [*à pari*] 2. As kindling a greater fire of Gods wrath, and adding more fewel to the fire, *Deut* 29. 19. 20. *Amos* 2.13. 3. As hardning the heart more and more unto impenitency *Heb* 3. 34, Rom 2.15. 4 As filling a Veſſell of diſhonour the ſooner full to the brim, *Gen* 15,16.

Queſt. But how is this continuance and growth in ſinne ſaith to be overmuch?

Anſw. Becauſe the former courſe of our wickedneſſe may ſuffice us, 1 *Pet* 4.3.

Uſe 1. To dehort from aggravation of ſin in any exceſſive meaſure above the word: though according to the word it be moſt wholſome, *Pſal* 40.12. *Ezra* 9. 6.

Uſe 2. To dehort from continuance and growth in ſinne *Dan.* 4.27. 1 *Pet* 4.3. Continuance implyeth, Firſt, Repetition of the act; after we know it to be ſin, *Prov* 19. 19. not ſo *Judah*, *Gen* 38. 26. Secondly, Impenitency after it onely forbearance of the act: which may be feared in *Judah*, *Gen* 38. 26. till after *Ioſeph* had humbled (as an inſtrumedt in Gods hand) him and his brethren. Thirdly, Toleration of the root of it, without mortification of it. Thus *Jonah* repenting of his forſaking his Call, but not mortifying the pride of his heart (which was the root of it) brake forth againe, *Jonah* 4. 9. Growth in ſinne as when Firſt, More reſolute, *Jer* 44. 16, 17. Secondly, More skilfull at it, *Jer* 4.22. wiſe to do evill. Thirdly, more bold, *Iſa* 3. 9. Fourthly, More outragious, proceeding from evill to worſe, to higher degrees of wickedneſſe, 2 *Tim* 3.13. *Iſa* 1.5.

Eccleſ. 7. verſe. 18.

18. *It is good that thou ſhouldeſt take hold of this, yea, alſo from this withdraw not thine hand: for he that feareth God ſhall come forth of them all.*

THe two former admonitions in the verſes next aforegoing *Solomon* amplifieth, Firſt, By a motive to the taking hold of them, taken from the goodneſſe thereof. Secondly, By the meanes whereby we may performe what is required

required, and eſchew the evils dehorted from: and that meanes, is the feare of God. Thirdly, by an argument from the ſtrength and ſupportance, which this wiſedome bringeth to a wiſe man, above great friends, verſe 19.

Doct. 1. It is a good thing to take hold of ſuch admonitions as may keep us from exceſſe either of righteouſneſſe or wickedneſſe, or from overmuch either righteouſneſſe or wickedneſſe. *To take hold*, which is done, Firſt, By faith, both 1. In the word, elſe it profitteth not, *Heb* 4. 2. 2 In the Lord to] help us by his ſtrength, both of power, wiſedome, and grace, *Iſai* 27.5. Secondly, By hearty affection, as a pretious treaſure, *Pſal* 119.11. Thirdly, By caution and circumſpection. Here to take heed, is to take hold, *Acts* 16.14. *Heb* 2.1: wanting in Jehu, 2 *Kings* 10.31. Fourthly By practice; ſo the word is taken, *Prov* 2. 19. It is good not to be over-righteous, Firſt, To prevent the evill of deſolation threatned, verſe 16. Deſolation ſignifieth, 1. Solitude left to a ſolitary condition, 2. Confuſion, (as *Dan.* 4. 19.) Aſtoniſhment. 3. Deſtruction. Overmuch righteouſneſſe bringeth, 1. Deſertion from God, *Luke.* 1.53. & 18,9.14. we firſt deſerting him, *Rom* 10. 3. Deſertion from men, *Job* 32. 1. 2 Confuſion through diſappointment of a mans end and hopes, *Rom* 9. 30, 31, 32. 3 Deſtruction: For what ſhall ſatisfie for former ſinnes and for defects of this righteouſneſſe? Secondly, To obtaine the contrary ſolace. 1. Of peace with God, *Rom* 5.1. *Iſai.* 32. 17. 2 Of eſtabliſhment and encouragement in ill houres, *Iſai.* 28. 16. with 1 *Pet.* 2.6. 3 Of Salvation; *Prov.* 12.18. It is good not to be overwicked; Firſt, To prevent the evils of deſpaire and of untimely death. As alſo to prevent the evils of continuance and growth in ſinne, mentioned in verſe 17. page 144. Secondly, To obtaine the good 1. Of hope of poſſibility of help, It taketh hold of Gods ſtrength, *Iſai.* 27.5. *Marke.* 1. 40. and it ſtirreth up to the uſe of meanes, *Ezra.* 10 2,3, 4. 2 Of ſincere reformation or breaking off the courſe of ſinne, Firſt, Prolonging of tranquillity, *Dan* 4.27. Secondly, Finding of mercy, *Prov* 28.13.

Uſe 1. To whet upon us both theſe admonitions, to beware both of overmuch righteouſneſſe, and of overmuch wickedneſſe in all the former particulars.

Uſe 2. To exhort us to grow up and walke on in the feare of God; which might have been handled, as a diſtinct doctrine

doctrine being expreſly mentioned in the Text. The feare of God is a good preſervation againſt exceſſe both of righteouſneſſe and wickedneſſe. Againſt exceſſe of righteouſneſſe, *Deut.*5.27, with 29. Againſt exceſſe of wickedneſſe, *Prov.*16.6.& 14,16,& 28,14, *Jer.*32,40.

Reaſon 1. It emptieth a man of ſelfe-confidence, *Phi.*2, 12,13,

Reaſon 2. It keepeth the heart ſoft, *Prov.*28,14,

Reaſon 3. To exhort us how to carry our ſelves toward wholeſome admonitions, to wit, as here *Solomon* warneth, to take hold of them in all the four particulars ſpecified in opening the meaning of the Text, *Prov.*4.13,

Eccleſ. 7. v. 19.

19. *Wiſdome ſtrengtheneth the wiſe, more then ten mighty men which are in the City.*

THeſe words give another reaſon, why we ſhould beware of the folly of ſin, and of the overmuch wiſdome of exceſſive righteouſneſſe, taken from the ſafeguard or ſtrong protection and deliverance which this wiſdome will procure to a wiſe man, and that amplified *à minori* from the leſſe ſupportance and deliverance, which many great friends in Court or City might afford him.

*Doct.*1, The wiſdome of an innocent and truly righteous life, will yield a man greater ſupportance and ſafer deliverance then many great friends in Court or City, *Prov.*24,5, *Job*,22,23,30, For the original Text ſpeaketh of this wiſdome, that is, this wiſdome whereby a man avoydeth both the folly of continuance in ſin, verſe 17, and the overmuch wiſdome of exceſſive righteouſneſſe, verſe 16, (In both which, men undoe or deſtroy themſelves). To this wiſdome will ſtrengthen a man more, to wit, By ſupportance, and By deliverance, then ten (that is many) שלישים Princely Lords, and friends in the City, meaning the Court which reſided in the City, and whereto they reſorted. *Ten*] often put for many, *Numb*,14,22, *Job* 19,3,

Reaſon 1, From the preſence and protection of God, with ſuch whoſe wayes are pure and upright before him, 2 *Chron*, 16,9, *Pſal*,18, 20, 21,23, 24, God is, firſt, The light of our countenance, *Pſal*, 42,11.43,5, Secondly, The ſtaffe of our maintenance, *Pſal*,16,5, Thirdly, The horne of our deliverance, *Pſal*,18,2,

Reaſon 2, From the protection and Miniſtery of Angels who are greater then the greateſt men, *Pſal*,34,7, & 91, 11 12. 2 *Kings* 6,15,to 20,

Reaſon 3, From the favour, which wayes of true righteouſneſſe finde even of ſtrangers, 1 *Pet.* 3,13, *Job* 5, 19, to 23. even of enemies, *Prov.* 16.7.

Reaſon 4. From the failing of all great friends, when Gods hand is heavy upon them: as alſo in death when righteouſneſſe faileth not, *Prov.*11, 4, *Pſal*,146,3,4, & 88. 18, *Job*,6,15, to 21, & 9, 13,

Uſe 1, To remove the ſtumbling blocke out of the way, which hindreth many from breaking off their ſinful courſes, to wit, from the loſſe of their great friends; Nay the waies of true righteouſneſſe procure great friends, by Gods overruling hand, *Prov.*22. 11. 2 *Kings* 10.15,16, Jehu was but an Hypocrite, yet would countenance a good man, and take countenance from him; even wicked Princes by perſwaſion have befriended the Church,

Uſe 2, To exhort ſuch private Chriſtians, and the whole ſtate of the Countrey, to walke and grow up in this wiſdome: it may be our ſtrength when all elſe may faile us in City and Countrey, *Pſal.*27,10,11,

Eccleſ. 7. v. 20.

20, *For there is not a juſt man upon Earth, that doth good and ſinneth not,*

Solomon having commended this wiſedome (as ſtrengthening the wiſe above many great friends in Court or City) whereby a man neither maketh himſelf over-righteous, nor over-wicked; in this verſe he giveth a reaſon of it, taken from the infirmity of the moſt righteous man upon Earth, As who ſhould ſay, doe not make your ſelfe over-righteous, ſo righteous as no fault to be found in you (as *Ephraim* did, *Hoſ*,12,8,) For there is not a juſt man upon Earth, that doth good and ſinneth not,

Doct. 1, Perfection of righteouſneſſe, ſo as to doe good, without ſin, is not to be found in any man, no not in the beſt man upon the Earth, 1 *Kings* 8,46. *Pſal*,130,3, & 143, 2, *Job* 9,3, and verſe 30,31. Clothes defile, As teſtifying our ſinful nakedneſſe which was the cauſe of it, *Gen*,3,7, The meaning of the doctrine is, Firſt, That in many things (and in ſome things more then other) all men even the

the beſt man do ſin, *James.* 3.2. either omitting good, or committing evil. *Noah, Abraham, Lot, Moſes, David, Peter.* Secondly, That in all things in our beſt actions, we ſinne ſomething, *Neh.* 13.22. *Exod.* 28.38. *Pſal.* 80.4. [*Rev.*8.3.4.]

Reaſon 1. From Gods wiſe and juſt deſertion of every one of his ſervants, ſome time or other for a ſeaſon. Either To know what is in our hearts, 2 *Chro.*32.31. or to chaſten, Firſt, Our carnal ſelfe confidence, *Matth.*26,33,35. and ſo to chaſten our neglect of ſtirring up our ſelves to lay hold of God, *Iſai.*64.6,7. Secondly, Our uncircumſpect and unjuſt walking, neglect of pondering the paths of our feet, *Pſal.*119.9. *Prov.*4.26.

Reaſon 2. From the contrary luſting between the fleſh and ſpirit, *Gal.*5.17. hence floweth an impoſſibility of doing any one duty perfectly. Luſt in him ſinneth, not the Perſon. If rebellious or irregular ſubjects of confederate Princes treſpaſſe one upon another, it is not the treſpaſſe of the State, whileſt the Princes condemne it, and puniſh it, now the judgement and will, are Ἡγημονικὰ in a man; the carnal part are but as rebellious ſubjects.

Uſe 1. To refute, 1. Perfection of works held by Papiſts, and Catharists of old; and herewith, poſſibility of keeping the law. 2 Juſtification by works, *Pſal.* 143.2. *Rom.*3.23,24. 3 Merit of Works. 4 Supererogation. 5 The immaculate perfection of the Virgin *Mary*: אדם in the Text, comprehendeth women as well as men, *Gen.*1.26.27.

Uſe 2. To convince carnal wicked men of their abundance of ſin, ſeeking the moſt godly and juſt fall, *Job* 15,16.

Uſe 3. To ſhew us where our happineſſe lyeth, to wit, not in our own innocency, but in the covering of our ſins, *Pſal.*32.1,2. And therefore we to ſeek for all our righteouſneſſe in Chriſt, *Phil.*3.7,8,9. *Rom.*3.23,24.

Uſe 4. To mortifie pride of our beſt duties.

Uſe 5. To teach us to beare evils at Gods hand patiently, *Micah.*7.9.

Uſe 6. Not to be maſterly cenſorious, of the failings of our brethren, *Jam.*3.1,2. *John* 8.7.

Uſe 7. To comfort the godly righteous againſt the feare and griefe of death, in our ſelves, or our Chriſtian friends. In death the ſpirits of juſt men are made perfect, *Heb.*12.33. elſe death were not the laſt enemy, if ſin remained after it, contrary to 1 *Cor.*15.26.

Eccles. 7. 21, 22.

21. *Alſo take no heed unto all words that are ſpoken, leſt thou heare thy ſervant curſe thee.*

22. *For often times alſo thine own heart knoweth, that thou thy ſelfe likewiſe haſt curſed others.*

SOlomon having obſerved *verſ.* 20. that there is not a juſt man upon earth, that doth good and ſinneth not; he hence inferreth, this Corollary; Not to ſet a mans heart upon all the words that are ſpoken, not upon all their hard ſayings and ill ſpeeches, wherein all men, even the moſt wiſe and juſt, are ſometimes too blame; either in ſpeaking or in given occaſion to be ſpoken.

Parts two: firſt, an Exhortation, not to ſet our hearts on all the words ſpoken; that is, 1. Not to liſten after them. 1 *Sam.* 24. 9. with 1 *Sam.* 24. 8, 9, 10. 2 Not to be over-deeply affected with them, 1 *Sam.* 18. 7, 8. 3 Not to purſue the ſame with revenge, 2 *Sam.* 19. 19, 20. Secondly, Confirmation by Reaſons two: 1. From the inconveniency which may eaſily attend it; ſo a man may hear his own ſervant curſing him or ſleighting him, v. 21. 2. From the conveniency of Gods wiſe and juſt hand, in meaſuring to us as we have meaſured to others: which that we have done, *Solomon* argueth from the teſtimony of his own conſcience, v. 22.

Doct. 1. It is not good to ſet a mans heart upon all mens ſpeeches of him, no not upon the hard and ſleight ſpeeches of his own ſervants againſt him, to wit, Firſt, In caſe men ſpeake vanity, to wit, 1, Out of a vanity of minde, not upon any grounded cauſe or juſt occaſion, *Pſal.* 12. 2. & 144. 8. 2. Vanity of words, that are not likely to weaken a man in his Calling, 1 *Cor.* 4. 3. elſe *Paul* ſtirred, if his Calling ſuffered, 2 *Cor.* 10. 10, 11. Secondly, In caſe the words be ſpoken by men whoſe tongues are their own, whom a man can have no meanes to reſtraine, *Pſal.* 38. 12, 13, 14. Thirdly, In caſe of apparent evidence of our Innocency to the contrary, *Job* 31. 35, 36, 37. Fourthly, In time of publick or private, ſpecial and weighty, avocation, another way, by Humiliation, 2 *Sam.* 16. 10, 11. and by Rejoycing, 2 *Sam.* 19. 22. Otherwiſe it is meet in due time to take notice of any grounded and ſerious ſpeech, that may tend to the prejudice of our calling: and thereby to be ſtirred up, Firſt, To ſearch our hearts and wayes, to ſee if we have not done the

ſame

ſame or the like evil. Secondly, To cleare our ſelves if innocent: to repent and amend, if guilty.

Reaſon 2. From the vanity often found in ſuch ſpeeches who take liberty to ſpeake at randome, without occaſion, without conſideration, without any reall detriment to our ſelves or callings, *Pſal.* 73. 9.

Reaſon 2. From the love and pitty we are to beare to men; occaſions of enmity and diſcord we ſhould put out of our mindes, *Levit.* 19. 18.

Reaſ. 3. From the office of our memory and heart, which is the Treaſury of our ſouls, *Matth.* 12, 35. and therefore not to be filled with traſh, *Jer.* 4. 14. *Luke* 2. 51. on the contrary.

Reaſon 4. From the peace and tranquillity of our own ſpirits: which ſhould not depend upon mens judgements or ſpeeches, but upon Gods, 1 *Cor.* 4. 3, 2 *Cor.* 1. 12.

Reaſon 5. From the privity of our own conſcience to our own ſleight ſpeeches of others, *Eccleſ.* 7. 21, 22.

Uſe 1. To teach us this part of the circumciſion of the heart and eare, neither, Firſt, To liſten with the eare unto all vaine ſpeeches of a mans ſelfe: Secondly, nor To ſet the heart thereupon in ſuch a manner, as to trouble our ſelves and others in vaine.

Uſe 2. From the latter reaſon mentioned in the Text, learne we, Firſt, To walke circumſpectly in the ſight of our own hearts and conſciences, elſe they will bear witneſſe againſt us, 1 *Kings* 2. 44. Secondly, To be the more patient if others wrong us in the like kinde, as our own hearts tell us we have wronged others, *Judg* 1, 6, 7. *Matth.* 7. 1, 2.

Eccleſ 7. 23, 24, 25.

23. *All this have I proved by wiſdome: I ſaid, I will be wiſe, but it was farre from me.*

24. *That which is farre off, and exceeding deep, who can finde it out?*

25. *I applyed mine heart to know, and to ſearch, and to ſeek out wiſdome, and the reaſon of things, and to know the wickedneſſe of folly, even of fooliſhneſſe and madneſſe.*

IN theſe words *Solomon* maketh another obſervation of that which was meet for all men to obſerve by his example; even what befel himſelfe in the ſearch of wiſdome in his own times; which was, Firſt, That in all his ſearch of wiſdome (to wit, by the works of creation and providence, and by

tracing out happineſſe in the courſes which men are wont to take for it) he found that wiſdome was too farre off, and too deep for him, verſe 23, 24. Secondly, That miſſing of wiſdome in the way, he applyed his heart, or turned it about, to ſeek for wiſdome in taking account of himſelfe, and ſeeking to know the wickedneſſe of his own folly, and the fooliſhneſſe of his own madneſſe, verſe 25. And the reaſon [of things] is better tranſlated, and the account of my ſelfe or my wayes, &c. verſe 25.

Doctr. 1. The ſenſe of our vaſt and deep diſtances from attaining wiſdome, by the ſtudy of the creatures, and of the vanity of the wayes of men, is a juſt motive to apply our hearts to make diligent ſearch for wiſdome in taking account of our own wayes, and in the knowledge of the wickedneſs of our folly, and the fooliſhneſſe of our own madneſſe. To know, to ſeek, to ſearch, verſe 25. do all imply a diligent ſearch: The Doctrine conſiſteth of two branches; Firſt, That by the knowledge of the creatures he ſhall finde himſelfe ſtill at a great diſtance from wiſdome, and wiſdome more deep then to be digged out of the creatures. Secondly, that hereupon *Solomon* was moved to ſeek it in looking homewards into his own heart, and wayes, and the folly and madneſſe and wickedneſſe thereof. The former branch is teſtified, 1 *Cor.* 1,21. *Rom.* 1. 21,22. *Job* 28,12,13,14. and verſe 20,21,22.

Reaſons of the former, 1. From the diſtance and depth of Chriſt from the creatures, and from the knowledge of them all. Chriſt is the wiſdome both of God, 1 *Cor.* 1.24. and of us, 1 *Cor.* 1.30. But the wiſeſt could never diſcerne Chriſt by the creature, 1 *Cor.* 2,6, to 9. Hence not the Creature but the Word is perfect to convert ſoules, *Pſal.* 19.1, to 7.

Reaſon 2. From the aptneſſe of the creature, and the knowledge of it (by reaſon of the curſe that lyeth upon it) to puffe us up, *Iſai.* 47,10. *Solomon* confeſſeth himſelfe, I *ſaid* I *will be wiſe this way*, Preſuming of his knowledge. Text. Of the latter, That hereupon *Solomon* was moved to ſearch after wiſdome in taking account of himſelfe, and the folly of of his own courſe.

Reaſon 1. From the excellency of man himſelfe, above all the creatures he is the Lord of them all, and ſo their Lord, *Gen.* 1.28,29. And therefore more may be found in obſerving a mans ſelfe, then all the other creatures.

Reaſon

Reaſon 2. From the vanity and vexation of ſpirit which all the creatures yield to a man. A man is juſtly occaſioned to look into the root and cauſe of it in himſelfe.

Uſe 1. To convince all the wiſe Philoſophers of the Heathens, of the vaſt diſtance of wiſdome from them. For they had no further meanes of wiſdome, then what *Solomon* improving to the utmoſt, found farre off from conveying true wiſdome to him, *Rom.* 1. 22. A warning to Schollers, not to overvalue wiſdome and knowledge, which they have from the creatures.

Uſe 2. To teach us that in taking juſt account of our ſelves and our wayes, we ſhall finde our former courſe Folly, even the wickedneſſe of Folly and madneſſe, even the fooliſhneſſe of madneſſe, 2 *Sam.* 24. 19. *Acts* 26. 11. *Job* 40. 4, 5, & 42, 6. *Jer.* 2. 19. 2 *Chron.* 16. 9. *Ezek.* 6. 9, and 36, 31.

Uſe 3. To teach us a difference of the wiſdome of God, revealed in the creatures, It is farre off and deep, Text, Not ſo in the Goſpel, *Deut.* 30. 11, to 14. with *Rom.* 10. 6, 7.

Uſe 4. To teach us, There is much wiſdome may be learned, from knowing our own wickedneſſe, fooliſhneſſe and madneſſe: he was more then a common wiſe man that ſaid, *Prov.* 30. 2. Surely I am more fooliſh then any man, 1 *Cor.* 3. 18. *Jer* 10. 14, For Firſt, The ſenſe of our own folly and wickedneſſe maketh us low and baſe, and ſo humbleth us before the Lord. Secondly, The ſenſe of our folly directeth us to ſeek true wiſdome in Chriſt, and in his word.

Eccleſ. 7. 26.

26. *And I finde more bitter then death, the woman whoſe heart is ſnares and nets, and her hands as bands: who ſo pleaſeth God, ſhall eſcape from her, but the ſinner ſhall be taken by her.*

Solomon in the three former verſes, having obſerved that in all the former ſearch after wiſdome, he had not found it in the creature, he therefore applyed his heart to ſeek out by wiſdome, the wickedneſſe of his own folly, and the fooliſhneſſe of his own madneſſe. And in theſe verſes (to the end of the Chapter) he giveth the Church an account both of what he had found upon taking account, and of his want

of taking account. To wit, three things, Firſt, An adulterous and Idolatrous woman more bitter then death, whom he deſcribeth, 1. By her effects, 1. Shee is as ſnares ſlily to catch, 2. Her heart as Traps, 3. Her hands as Bands. 2. By the ſubject perſons about whom ſhee is converſant, and they are either good in Gods ſight, and they are delivered from her; or ſinners, and they are taken by her, verſe 26. Secondly, The rarity of faithful admonitions amongſt men eſpecially amongſt women verſe 28. which he amplifieth by his diligent and inceſſant ſearch, verſe 27. Thirdly, The vaſt diſtance of a man by his Fall, from his ſtate of Creation. Or the vaine and ſinful fruits of man fall from the ſtate wherein God created him, verſe 29.

Doctr. 1. A man that ſetteth himſelfe unfeignedly, or (to uſe *Solomons* words) that applyeth and turneth his heart wiſely to ſearch out his own wickedneſſe, folly and madneſſe, ſhall finde the inſtruments that led him into temptation and ſin, more bitter then death. As *Solomon* here found his wives and Concubines, who drew him to maintenance of Idolatry, 1 *Kings* 11.3,4.

Reaſon 1. From the ſhame and indignity put upon him by his wives and Concubines, that were Idolaters, Pleading, it ſeemeth, liberty of conſcience: whence he firſt granteth toleration, then countenance and aſſiſtance to their Idols, erecting Temples to them: whence Altars, Ornaments, Prieſt, and all upon mount *Olivet*, before the face of the Lord in his Temple, 1 *Kings* 11.7,8. 2 *Kings* 23.13.

Reaſons 2. From the bitterneſſe of ſinne, and that even above death, *Jer.*2. 19. *Acts* 8, 23. *Deut.* 32. 32, 33. All the ingredients of bitterneſſe are found in ſin, which have made men bitterly to mourne as, Firſt, The loſſe of the bleſſing of a heavenly Father, *Gen.*27.34. *à minori.* Secondly, Cruel bondage, worſe then Egyptian, *Exod.*1.14. Thirdly, Bitter water cauſing the curſe, *Numb.*5.24. *Yea ſinne is more bitter then death.* As firſt, Being the death of the ſoul, *Rom.* 7. 11. which is ſo much the more bitter then the death of the body, as the life of the ſoul is more ſweet and precious then the life of the body. Secondly, Depriving us of the preſence and favour of God which is better then life, *Iſai.*59.2. *Pſal.* 63. 3.

Reaſon 3. From the bitterneſſe of godly ſorrow or repentance, *Mat.*26,75. *Zach.*12,10. Matters of ſuch bitterneſſe in godly

godly ſorrowes, Firſt, For that we have pierced our deareſt and beſt friends, *Zach.* 12. 10. Secondly, That by ſin we have deſtroyed the beauty, and ſtrength, 1. Of family, as of our firſt borne or only Child, 2. Of Church and Commonwealth as in the mourning for *Joſiah* at *Hadadrimmon*, *Zach* 12. 10. 11. Hence *Lam.* 3.15. with 2 *Chron* 35.25. *Solomon* could not but ſee in his fall the diviſion of the Kingdome, 1. *Kings* 11.40. Hence corruption of religion in them; then in *Judah* alſo, to the utter deſtruction of all.

Uſe 1. To teach us concerning *Solomon*, Firſt, That *Solomon* did indeed repent after his fall. Secondly, That he wrote this book after his repentance.

Uſe 2. To weane all men from ſin, It will be bitterneſſe in the end [2 *Sam* 2.26.] *Acts* 8.23. *Prov* 23.31, 32. *Prov.* 5.34.5. *Prov* 20.17.

Uſe 3. To weane us from delighting in ſinfull companions, they will be bitter to us in the end, as death, and more bitter too; Truſt not in the friendſhip of ſuch: for if ever they or we repent, we ſhall be ready to condemne and betray one another.

Uſe 4. To teach us a ſigne of true repentance, when ſinne groweth as bitter, yea more bitter to us then death.

Uſe 5. To ſhew us the danger of women once corrupted; how apt, and flye, and ſtrong they be to draw on ſtronger then themſelves to corruption, *Neh* 13.26.

Uſe 6. To be upright in Gods ſight, and not to reſt in a ſinfull ſtate and courſe, the one is preſerved from ſuch women and ſnares; The other, given up to be taken by her.

Eccleſ. 7.v.27,28.

27. *Behold, this* I *have found* (*ſaith the* Preacher,) *counting one by one to finde out the account.*

28. *Which yet my ſoul ſeeketh, but* I *finde not: one man among a thouſand have* I *found, but a woman among all thoſe have* I *not found.*

Solomon here inſerteth the manner and nature of the account which he took of his own wickedneſſe and folly, which he deſcribeth by three Adjuncts or Qualities, Firſt, That it was exact and particular one by one. Secondly, That it was conſtant and continual, which ſtill my ſoule ſeeketh. Thirdly, that it was defective which ſtill my ſoule ſeeketh, but I find not.

Doct

Doct 1. The account which a penitent ſoule taketh of his wickedneſs and folly, is a particular and conſtant account and yet defective. Particular account, *Lament* 3. 40. *Zeph*, 2.1. where one part of the ſenſe is, *Fanne your ſelves*, Pſal 51. verſe 5. Original ſin, verſe 10. a foul heart, Adulterous, v. 14. Bloodguiltineſs, murder, *Ezek* 6. 9. *Zeph* 3. 11. Conſtant and growing account, *Pſalm* 119.59. with *Pſalm* 139. 23, 24. Defective account, *Pſal* 19.12, & 38.4.

Reaſon of particular account, 1. From the illumination of conſcience, eſpecially when it is wakened to repentance, *Prov* 20. 27. God dealeth with his ſervants when he humbleth them, as with carnall men, he entreth into judgement with them, *Pſal* 0. 21. & 10. 15. Conſcience enlightened and awakened, ſits as it were Gods vicegerent in the ſoule who in his judicial proceeding is exact, and particular, *Mat.* 12.36. *Eccleſ.* 12.14. *Pſal* 90.8.

Reaſon of conſtant account, 1. From the ſweetneſs of godly ſorrow, 2 *Cor* 7.9, 10. the deeper the ſweeter. And ſorrow is the deeper and greater, by how much the deeper the ſearch is, As in bodily wounds, the deeper ſearch into old ſores, the greater pain to the body.

Reaſon of defective account, 1. From the deep deceitfulneſſe of our hearts, *Jer* 17. 9. 2 From the innumerable multitude of our ſins, *Pſal* 40.12. & 19.22. 3. From the Imperfection of all our beſt knowledge of ſpiritual good and evil things, 1 *Cor*. 13.9.

Uſe 1. To reprove our overly, and ſlippery conceit of perfect accounts. Many are loath to enter into any account at all; like bankrupt Merchants; or if they doe, it is but overly, *Jer* 8.6. They that doe, are loath to purſue it conſtantly, ſoon ſlip from it. The Papiſts require a perfect examination of all particular mortall ſins (as they call them) with all the circumſtances of them.

Uſe 2. To teach us (after *Solomons* example) what manner of Account Books we ſhould keep between the Lord, and our ſouls, to wit,

Firſt, Exact and particular. Motives, 1. It prevents Gods examining and judging us, when we are ſtrict in examining and judging our ſelves, 1 *Cor* 11. 28. 41. 2 It will make our, firſt, Repentance more thorough and ſincere. Secondly, prayers more fervent and humble. Thirdly, Chriſt, more precious and glorious. Fourthly, Mortification

tion more powerfull. Fiftly, heart, more watchfull. Sixthly life, more regular, *Pſal* 119.39. 2. It will leave the conſcience; firſt, more peaceable. Sin unaccounted of, will be like a debt unreckoned, and terrifie, or at leaſt trouble, the conſcience, *Pſal* 25.7. *Job* 13.26. Secondly, more pure: ſinne unaccounted for is unrepented, and like a Canaanite, will let in the divell at the back doore; as *Jonah* that repented of diſobedience to Gods call, but not of the pride of his heart, the cauſe of it; hence he is paſſionate againe for diſgrace, Chap 4.1.

Or the ſecond and third may be put together; as a motive from the benefit redounding, firſt, to our ſelves, in our Conſciences, hearts, and lives. Secondly, To our duties, in our repentance, prayers, and mortification. Thirdly, to Chriſt.

Secondly, conſtant motives, 1. Elſe our hearts will grow hard and barren, and full of luſts and paſſions; as the ſoyle but once plowed will grow fallow, and barren of good fruit, but abounding in weeds.

Thirdly, ſenſible of its own Defectiveneſſe.

Motives. 3. It will call in for an higher ſearch, even from God himſelfe without feare and terrour, *Pſalm* 139.23, 24. 2. It will ſtirre up to prayer, for pardon of ſecret ſinnes, *Pſal* 19.12.

Uſe 3. To teach us the right way of judging and admoniſhing others without arrogance or Hypocriſie; *Solomon* here paſſeth a deep cenſure upon men, and women, v. 28. but before this he taketh a ſtrict account of himſelfe. This method is needfull, to reckon firſt with our ſelves, Mat 7. 5.

Eccleſ. 7. v. 28. *One man, &c.*

DOct 1. There is a great ſcarcity of men (worthy the name of men, or quitting themſelves like men) and greater ſcarcity of women worthy of the name of women: and Kings of all men (eſpecially penitent Kings) have moſt cauſe to ſay ſo. Or, There is a great ſcarſity of good men, and a greater ſcarſity of good women, eſpecially about the Court. For *Solomon* ſpeaketh of what himſelfe found; One man among a thouſand have I found, which argueth a great ſcareity of men, and ſurely he doth not meane that men for the moſt part are no men, but not good men not ſuch as are worthy the name of men, that quit themſelevs

ſelves like men, as they ſhould according to 1 Cor 16.13. in our ſeverall relations and employments, 2 Sam 10. 12. See the like phraſe, *Prov* 18. 22. So 1 *Chron* 6. 10. *Jehojada* or *Azariah* (either of both, for the Holy ghoſt giveth liberty to underſtand either) (*Sacerdotem egit*) executed the Prieſts office; why, did not their Predeceſſors and ſucceſſors execute the ſame office? true, but not with like Prieſtly wiſedome, courage, zeal, faithfulneſſe. There is ſuch a like phraſe in *Job* 33. 23. One of a thouſand to declare to a man his righteouſneſſe and ſo his failing and falling ſhort of it: that is a faithfull admoniſher of the ſcarcity of faithfull men, *David* (a Courtier) complaineth, *Pſalm* 12.1. *Prov* 31.10.

Reaſons of few men, 1. From the paucity of the elect, *Matth* 20. 16. And if not elect then not effectually called, and then Chriſt not being united to us, we are ſtill full of ſelfiſhneſſe, ſelfe-conceit, ſelf-will, ſelf-ſeeking.

Reaſon 2. From the hardneſſe and ſtraightneſſe of the gate and wayes of righteouſneſſe, with the contrary liberty and eaſe of the gate and wayes of ſin and death, Matth. 7. 13.14.

Reaſon 3. From the variety of the changes of relations, wherein a man ſtands. A man that is a good ſervant, if he become a Church member, he can deſpiſe his maſter, whether he be carnall (becauſe ſuch:) or a brother, becauſe then equal in Chriſt, hence 1 Tim 6.1,2;

Reaſon of fewer women. 1. From the greater liableneſs to deceit and temptation, 1 Tim 2.14.

Reaſon 2. From their greater vehemency and impotency in their paſſions and luſts, not onely on good objects, 2 *Sam.* 1.26. but on evill alſo, 1 *Kings* 21.25.

Reaſon 3. From their great ſuperſtition, *Acts* 13.50. 2 Tim. 3.6,7. This *Solomon* found by experience.

Reaſons of feweſt in Court, 1. From the greateſt paucity and rarity of great men called, 1 Cor 1.26.

Reaſon 2. From the affected liberty of great men eſpecially, *Jer* 5.5.

Reaſon 3. From the ſelf-ſeeking of flattery, frequent in Courtiers, *Hoſ* 7,3.5. 2 *Chron* 24.17. 1 *Kings* 22.13.

Reaſon 4. From the temptations that follow the Court: Immunity from Controlment, *Amos* 7.13. *Iſai* 30.10. Impunity from the hand of Juſtice. The court is commonly made a ſanctuary for iniquity.

Uſe.

Uſe 1. To refute the Papiſts note of the Church, Multitude; not one of a thouſand. More *Mahumetans* than Chriſtians of all ſorts.

Uſe 2. To diſſwade men from bleſſing themſelves in leading ſuch a life, as moſt men lead, *Exod* 23. 2 Scarcity of good ſtore of company in good wayes is no juſt diſcouragement from walking in them; yet with this caution, not therefore to neglect the multitude of the godly, whether in matters of ludgement or practice, 1 Cor 14. 36. 1 Cor. 11. 16.

Uſe 3. To humble both men and women for this ſcarcity of goodneſſe amongſt us. See how low ſinne debaſeth! We are not worthy of the name of men and women by reaſon thereof, Prov. 30. 2. Pſalm 49. 20. & 73. 22. 1 Cor 15. 32. Eccleſ. 3. 18. Grace maketh us like to Angels, yea to God himſelfe: amongſt men, one of a thouſand, but ſinne maketh us rather beaſts then men. Not one man ſcarce of a thouſand, or woman, that quit themſelves well in all their relations.

Uſe 4. To weane us from affecting to live in the Court; where, of all places, goodneſſe is moſt rare. God threatned preferment, in a great Court, for a great plague, 2 *Kings* 20. 18.

Uſe 5. To teach good men, and good women eſpecially to be the more thankfull, that God ſhould ſhew us ſuch ſpeciall grace, and favour, as to paſſe by thouſands, and call us to goodneſſe. Univerſall righteouſneſſe endoweth us with rare excellency, ſuch as is ſcarce found in a thouſand.

Eccleſ. 7. v. 29.

29 *Lo, this onely have* I *found, that God hath made man upright; but they have ſought out many inventions.*

IN this verſe we have ſet downe the third experiment or event which *Solomon* found upon taking account of his own wickedneſſe and folly; to wit, the righteouſneſs of God in his worke about man, but mans perverſe ſubtilty in inventing wayes of backſliding (or Apoſtacy from God.)

Queſt 1. How doth he ſay he found this onely, ſeeing he found two other things before? Firſt, The bitterneſſe of wicked women, verſe 26. Secondly, The ſcarcity of good men and greater ſcarcity of good women, verſe 18.

Anſw. By *Only* is meant chiefly, as *Joſh* 1. 7, 8. *Gal* 2. 10. *Prov* 4. 3. (with 1 *Chron* 3. 5.) *Cant* 6. 9.

Queſt

Queſt 2. How is God ſaid to make man Righteous?

Anſw. Righteous, Firſt, In his firſt Creation, *Gen* 1.26. 27. Secondly, His own Children (ſuch as himſelfe and his father before him) in their regeneration, Jer 2.1.

Queſt. What is meant by inventions, and mans ſeeking them out?

Anſw. Inventions are tranſlated, *Engines*, 2 Chron 26.25. as Slings to offend the enemy, and Bulwarks to defend our ſelves. *Seeking* out theſe, argueth a perverſe diligence to deal ſubtilly in inventing wayes of corrupting our ſelves.

Doct 1. A penitent ſoul taking good account of his wickedneſs and folly, ſhall evidently and eminently find the righteouſneſs of God in all his worke upon us, and the perverſneſs and ſubtilty of our inventions to corrupt our ſelves even from our firſt Parents to this day. *Evidently*] for loe or behold, ſaith he. *Eminently*] for, ſaith he, This onely or chiefly, or eminently, have I found. *Inventions*:] He meaneth no profitable inventions for the good of themſelves or others, as Arts, or Manufactures or Occupations: but ſuch inventions whereby we ſeek to ſtart away from God, and to corrupt our ſelves. As ſome horſes put into a good Paſture, yet will ſeek round about the fence to find a gap to range out. Thus *Moſes* taught backſliding *Iſrael* (*Deut.* 31.19.) to ſee Gods righteouſneſs, *Deut* 32.4. Their own perverſeneſs, *Deut* 32.5.15. *Neh* 9.33. *Job* 33. 27, 28. God made *Adam* righteous at firſt, *Gen* 1.26.27. To wit, firſt in knowledge, *Coloſ* 3.10. giving him a right underſtanding of things. Secondly, In holineſs and righteouſneſs ſetting his heart and affections upon their proper objects, *Eph* 4, 24. *Right*] Firſt, As ſutable to the righteous Law of God which is a ſtraight and right Rule, *Pſalm* 16. 8. As ſetting the inferiour parts of the ſoul and whole man in a right order to the ſuperiour; will to the judgement or conſcience, affections to the will, *Prov* 16. 32. outward members to both, *Rom* 6.13. all to God, *Rom* 6.13. all which are now diſordered and perverted, *Pſalm* 125.4,5. Thirdly, As being in a ſtate well pleaſing to God, right in Gods ſight, 2 *Chron* 29.2.

Reaſon of God ſo making us at firſt. The juſtice and holineſs of God required it of himſelfe, that if he create man to a ſpirituall and ſupernaturall end (to wit, fellowſhip with himſelfe) and require of him obedience to a ſpirituall and

and holy law to lead him to that end, that then he ſhould liſt him up above his reaſon to an holy eſtate, by Original righteouſneſſe: otherwiſe from his firſt creation he had been made ſinfull and crooked.

Reaſon of reforming man to a ſtate of righteouſneſs; The praiſe of the glory of his grace and mercy in Chriſt Jeſus, *Eph.* 2. 4, 5.

Reaſons of man ſeeking inventions, 1. From the liberty of will God left man unto, 2 *Chron* 32. 31.

Reaſon 2. From the forwardneſſe not to reſt ſatisfied in the condition God had provided for him: but he would be active to improve his condition by his owne wit and ſtrength. *Adam* and all his poſterity, made righteous, ſought out many inventions to fall off from God. *Eve*, and by her perſwaſion, *Adam*, invented a way to get wiſedome in the knowledge of good and evill, *Gen* 2. 6. *Solomons* wives invented many wiles to draw him to tolerate them in the liberty of their religion. *Solomon* himſelf invented many devices how to ſatisfie himſelfe in ſatisfying them. Conſcience is tender, Faith is the gift of God: his father *David* compelled no Pagans to circumciſion. His ſubjects invented many ſhifts, to put off from themſelves the faithfulneſſe of an wholſome advertiſement to *Solomon*. The common people put it off to the Nobles, the Nobles to the Prieſts, the Prieſts to the Prophets. The Prophets excuſed themſelves by the Kings tranſcendent wiſedome above them, *Eccleſ.* 8. 1. So *David* before him, ſought many inventions to cloak his ſin with *Bathſhebah*.

Reaſon of finding this as chiefly grievous to a penitent ſoul, From the proper nature of Repentance, which is deepliest Affected with ſin as it is Firſt, Moſt diſhonourable to God, Secondly, Moſt injurious to the grace of Chriſt contrary to means and mercies, and pernitious to the Church of Chriſt. Thirdly, Committed with the greateſt perverſneſs and fooliſh ſubtilty of our own hearts.

Uſe 1. To refute the Popiſh doctrine that original righteouſneſs in *Adam* by Creation was wholly ſupernaturall and given by free grace. But then *Adam* had been right without it, in which he was not, but right by it. It was indeed Firſt, Supernaturall, as not flowing from the principles of nature; a man is a perfect man without it for ſubſtance. Secondly, As not deſerving by men who had done neither good nor evil.

Second-

Secondly, Natural, as due, First, to the purity of Gods nature to make us so perfect. Secondly, To the integrity of mans nature, without which he was not so perfect in qualities as were meet for Gods pure nature to make. The Papists herein extoll the freenesse of grace to *Adam*, not to magnifie the grace of God, but to derogate from the grace of Christ. For if nature were entire and perfect without Gods Image, then the want of it in corrupt nature is no sinne but naturall to man; and so original sin depraving nature, & requiring necessity of a new birth in Christ, is no sin, but suitable to right nature; and so originall sin is no sin, not onely after baptisme, but even before baptisme. But concupiscence is not of Gods worke in nature, 1 *John* 2.16.

Object. Concupiscence and Rebellion of the lower parts of the soul against the higher is naturall. For the man being made of a body and a soule, must needs be carried both to spirituall and sensual objects. And so this Rebellion and stirring of the one part against the other, will be found to arise from the principles of pure nature.

Answ. The body may affect sensuall objects, and the soul spirituall, and both without sin, in subordination of sensuall things to spirituall, and of both to God.

Use 2. To teach us a true sign of repentance, never to blame God for our falls, but our owne perverse subtilty. God made us right, and the regenerate twice right: and his work hath been upright to us-ward, in leaving us to our falls: we provoked him to it by our selfe-fullnesse. But it is wee that have perverted our wayes, and tooke paines (sought out devices, and cunning inventions) to doe wickedly. Yea, this finding out our owne perverse subtilty in seeking out inventions to depart from God, and deceive our selves, should more deeply affect us and afflict us, then all other evils besides; This bringing forth most dishonour to God, Injury and abuse to the gifts and graces of Christ, and corruption of nature to ripenesse and perfection.

Use 3. To teach us to loath all evill Inventions, *Rom* 1. 30. Its a fruit of a reprobate minde, verse 28. with 30. such are inventers of Fashions, Oaths, lusts, and torments.

Use 4. To exhort us not to thinke our selves right till we attaine that estate wherein God made us at first: and that with greater contentment in it, then he took; lest we seeke, as he did, many inventions.

Eccles.

Eccleſ. 8. 1, 2, 3, 4, 5.

Who is the wiſe man? and who knoweth the interpretation of a thing? a mans wiſdome maketh his face to ſhine, and the boldneſſe of his face ſhall be changed.

2. *I counſel thee to keep the Kings commandement, and that in regard of the oath of God.*

3. *Be not haſty to goe out of his ſight; ſtand not in an evil thing, for he doth whatſoever pleaſeth him.*

4. *Where the word of a King is, there is power: and who may ſay unto him, What doeſt thou?*

5. *Whoſo keepeth the commandement ſhall feel no evil thing, and a wiſe mans heart diſcerneth both time and judgment.*

THe former Chapter *Solomon* ended with a complaint of the inventions which men (though made righteous) are wont to ſeek out, both to lead themſelves into ſin, and to excuſe themſelves from holy duty, either of pure worſhip to God, or faithful love to a brother fallen into ſin; who being fallen, might after be healed by wiſe and faithful admonition: but that all ſorts of men are wont to ſeek out many inventions to excuſe themſelves from that unwelcome office, as they count it. It was ſaid above, that mean men put it off to Nobles, Nobles to the Prieſts, the Prieſts to be Prophets; the Prophets, and indeed generally all the ſorts of *Solomons* loyal ſubjects put it off by the inventions which here in theſe words *Solomon* both propoundeth, and refuteth.

Invention 1. From *Solomons* eminency of wiſdom, together with the unſearchable depth of his counſels and proceedings; which were ſo deep as they were not able to ſearch out the bottom, the meaning or interpretation of them; *Who is as the man* (that is, as *Solomon*) *the wiſe man* 1. *Kings* 4. 31. *And who knoweth the interpretation* (the reaſon or meaning) *of his matters*? Our ignorance and weakneſſe (might his Subjects ſay) wil daſh us out of countenance, when we ſpeak to him.

Refutation 1. From the power of wiſdome even in a mean man (as *Adam* is here meant, as alſo in *Pſalm* 49. 2.) *Wiſdom maketh his face to ſhine.* Secondly, from the change of the ſtrength or boldneſſe of his face, which may be referred, either to the former antecedent, and then it is meant, The wiſe mans face, that is, *Solomons* face, the boldneſſe or ſtrength of it (as the word ſignifieth) ſhall be changed upon

a wise and just admonition, or presentment of his sin before him (as *Dan.* 5.6.) Or else it may be referred to the strength and boldnesse of a mean mans face, which shall be doubled (as the word also signifieth) in speaking upon just ground, in humble and discreet manner, even to the King himself, as 2 *Sam.* 12.7.

Invention 2. Taken from the loyalty and submission of Subjects to such great Princes. I am to observe (for so it is in the originall) the mouth of the King, and that in regard of the oath of God, v. 2. to wit, the oath of Allegiance. As who should say, It is not for me to enquire and dispute of matters of State, Princes commands; but to observe and doe what I am commanded. If *Solomon* command Masons and Carpenters to build Temples to his wives Idols, and the Nobles to oversee the work, and all his Subjects to contribute to it, it is not for me to gainsay, but to obey. My oath of Allegiance binds me far.

Refutation, *Be not hasty to go out of his sight*] that is, out of the King sight, to execute every commandment which he putteth upon thee. [*Joab* went slowly out from the presence of King *David* in such a case (2 *Sam.* 14. 3, 4.) *Stand not in an evil thing*] as they doe that perform the works of sinners, *Psalm* 1.1. For the King doth [*many times*] (not according to what is right and well pleasing in the sight of God, but) whatsoever pleaseth himself, v. 3.

Invention 3. From the Power and uncontroulable Authority of the kings Commands, and the danger of such as shall resist or speak against them, especially to his face. Where the word of a king is, there is power: and who may say unto him, What doest thou? v. 4.

Refutation, First from the safety of Attending Gods Commandment rather then Mans: Whoso keepeth the Commandment, shall feel no evil thing. v. 5. Secondly from the Discretion of a wise mans heart to observe both Time and Judgment, that is, a judicious and right manner in dealing with the king or any other great one. v. 5.

That these words are thus to be taken by way of Objection and Answer, or Invention and Refutation, appeareth, first partly by the Coherence with the former Chapter: secondly partly from the unseasonableness of the Preacher otherwise, if he should here extoll his own Transcendent wisdom and soveraign power, when he is declaring and confessing

confessing his deepest penitential sorrows, from v. 15 to the end of the foregoing Chapter.

Duty. It is not the Eminency of the kings person and wisdome, nor the Depth of the kings counsels and proceedings, nor the loyalty and sworn Allegiance of the Subjects, nor the soveraign Authority and power of the Commands of Princes, nor any such like other Invention, that can excuse Subjects from Admonishing Princes (according to our Callings) of their grievous Falls into notorious Scandals. For *Solomon* here removeth and refuteth all these excuses as vain Inventions, 2 *Sam.* 12.1 to 12. 1 *Chron.* 21.3,4. 1 *Chr.* 6. 10. 1 *Kings* 18.17,18. & 20. 42. & 21.20 to 24. 2 *Kings* 1. 16. 2 *Chron.* 16.7,8,9. & 19.2. 2 *Kings* 5.13.

Object. Job 34.18.

Answ. There is no Colour for an Objection if the words were not much corrupted in the Translation. The Original readeth it thus, *That saith to a king, Thou art wicked; and to Princes, Ye are ungodly,* Where *Elihu* useth it as an Argument to justifie Gods Righteousness, because he accepteth no mans person, no not Prince.

Reasons. First, from the vanity of all such Pretences as might seem to excuse us from this Duty; as, 1 The transcendent wisdom and depth of some Princes above their poor Subjects. *Answ.* First, The wisest are not always wise, *Job* 32.9. great men, to wit, great in wisdom and power. *Solomon* sometime saw his own madness, *Eccl.* 7. 25.

Secondly, Wisdom in a mean person will make his face shine, that is, make it, 1 Amiable, *Num.* 6.25.26. 2 Honorable and glorious, *Acts* 6.15. 3 Reverend and awfull, as *Exod.* 34. 30. Thirdly, From the falling of a bold and stern spirit before a wise Reproof: for so I rather take it, because the word is ever taken in ill part, as 1 for Sternness, *Deut.* 28. 50. *Isai.* 33. 19. *Dan.* 8.23. 2 Impudency and rude Boldness, *Prov.* 7.13. 3 Hardness and obstinacy, *Prov.* 21.29. Thus fell the countenance of *David* before *Nathan*: of *Saul* before *Jonathan*: 1 *Sam.* 19.4,5,6, 7 of *Ahab* before *Elijah*, 1 *Kings* 21.27. of *Felix* before *Paul*, *Acts* 24.25. or if the strength of the kings countenance change not, thine shall be doubled, 22.18. 19. 1 *Kings Dan.* 3.13,16.

2. The Loyalty of an obedient Subject, and that ratified by Oath, v.2. *Ans.* First, Yet there may be too much haste in obeying. *Hest.* 3.15. *Dan.* 2.13,15. as when Kings command

1 for tryal, 1 *Kings* 3. 24, 25. 2 with change of minde, *Dan* 6. 14. 3 unlawfull things: which to obey will breed smart, first from Gods hand: secondly from Mans, *Hos.* 5. 11. *Dan.* 6. 24. Secondly, Obedience is only due in the Lord, *Ephes.* 6. 1. not against him, *Acts* 4. 19. Thirdly, An Oath and Gods name in it, bindeth not to sin against God, but rather the contrary.

3. The soveraign power and uncontroulable authority of Princes, *v.* 4. *Ans.* First Gods Commandement and the keeping of it, is a preservative from evil, *v.* 5. he is higher then Princes, *Eccl.* 5. 8. *Prov.* 21. 1. Secondly, a wise mans heart will observe a right time and manner, *v.* 5. so did *Abigal*, 1 *Sam.* 25. 36, 37. and *Nathan*, 2 *Sam.* 12. 1 to 14.

Reas. 2. From the Duty we owe first to God the king of kings: secondly to the King by Covenant: thirdly to the peace of the Church and Common-wealth.

Use 1. To exhort Subjects to be faithfull in admonishing Magistrates, when God leaveth them to scandalous falls, and giveth us a Call to it. Which they do 1 when they call us to execute their sinfull Commands, as 1 *Chron.* 21. 3, 4. 2 When by our Place we are to watch over them *Ezek.* 3. 17 to 21. 3 When they are not the sons of Belial, nor Dogs, nor Swine, but will hear us attending upon them, 1 *Sam.* 25. 17. *Matth.* 7. 6. 2 *Kings*, 5. 13. Fear not the stiffnes of their faces, *Ezek* 2, 6. nor their wisdom, power, will.

Use 2. To teach us the best Ornament of the face: it is not jewels nor laces, nor painting, but wisdom that makes the face to shine, *v.* 1.

Use 3. To teach great men to let their countenance fall at any just Admonition: The strength of his face shall be changed, *v.* 1.

Use 4. To teach a lawful use of an Oath of fidelity and subjection to magistrates, *v.* 2.

Use 5. To forbear haste in executing Magistrates Commands, unless it be in lawfull and expedient matters, *v.* 3. Serve not kings pleasures in evil. Doeg herein did wickedly, 1 *Sam.* 22. 18. The Ægyptian Midwives better, *Exod.* 1. 16, 17. and the Guard of *Saul*, 1 *Sam.* 22. 16, 17. & 14. 44, 45.

Use 6. The soveraignty of Princes leaveth them scarce any Faithfull Friends or Admonitors; scarce one of a Thousand, *v.* 5. See the misery of Soveraignty.

Use

Use 7. To encourage to walk in the path of Gods Commandments, from the Indemnity and Safety of such a Course, *v. 5. Moses* felt no harm from *Pharoah*, nor *Samuel* from *Saul*, nor *Nathan* from *David*, nor *Elijah* from *Ahab*, nor *Jehu* from *Jehoshaphat*, nor *Amos* from *Amaziah*.

Object. But *Hanani* did from *Asa*, 2 *Chron.* 16.10. *Zachariah* from *Joash*, 2 *Chron.* 24. 20, 21. *Uriah* from *Jehoiakim*, *Jer.* 26.23. *John* from *Herod*, *Mark* 6, 27. *Stephen* from the high Priests, *Acts* 7, 51 to 59.

Answ. First, God doth often prevent such evil entertainment of the faithfullness of his Servants. Secondly, If they suffer Imprisonment, Banishment, Death for Gods Commandement, it is no Evil, but a Crown of Martyrdome.

Eccles. 8.5.

A wise mans heart discerneth both time and judgment.

THese words are a second Answer to the third Invention which *Solomons* Subjects made to excuse themselves for dealing faithfully with him in some good of Admonition, when he was falling into this great sin of harkning to his wives in the Toleration, yea and maintenance of their Idolatrous Religion.

The Invention or excuse was taken from the Soveraignty and incontroulable Power and Authority of Princes, and the danger of opposing them (though but in word) in their way, *v.* 4. Whereto *Solomon* answereth, and opposeth first the safety of Obedience to the Commandment of God, Whoso keepeth the Commandment, shall feel no evill thing. Secondly, the discretion of a wise mans heart in so observing the fit time and season, and the manner and way of an Admonition as might prevent all danger in dispencing of it even to a king or any other Superiour. And a wise mans heart discerneth both time and Judgment, *v.* 5. Thirdly, the Insufficiency of retaining our own life by retaining the kings favour, *Eccles.* 8.8.

Time] that is a fit season of an Admonition.

Judgment] that is, the manner order or way of it, as the word is translated 1 *Sam.* 11. 8.

Doctr. A wise mans heart doth so well discern the time and manner of an Admonition, as that he may dispence it safely, though it were to a Superiour, even to a king,

1 Sam. 25. 3, 36, 37. & 19. 4, 5, 6. 2 Sam. 12. 1, to 12. Dan. 4. 27.

Quest. When is the fit time or season of an admonition, especially of Superiors?

Answ. 1. When we are called on, to be the instruments in sin, as *Joab* to *David*, 1 *Chron.* 21. 2, 3. Secondly, when they come to us for counsel, in the same or other matters, 1 *Kings* 14. 1, to 16. Thirdly, when others are in danger to be corrupted, unlesse present witnesse be born against the sin, *Gal.* 2. 13, 14. Fourthly, when neither admonisher nor admonished, are distempered with passion, nor prejudice, nor any choaking impediment; but rather God offereth an opportunity by some word of favour or encouragement, 1 *Sam.* 25. 36, 37. *Hest.* 7. 2, 3, 4. We must hazzard our favours for the service of God and his people.

Quest. 2. What is the fit manner, or order, or way of dispensing an Admonition.

Answ. According to certain Rules, whereof some concern First, the person admonishing; the Admonisher. Secondly, the person Admonished. Thirdly, the Offence for which admonition is given Fourthly, the admonition it selfe.

1. *Rules concerning the Admonisher*: 1. The Admonisher should have a calling to it, through some relation between himselfe and the offender. As we finde it in all kinds of Relations, First, a Minister, 2 *Sam.* 12. 1, to 12. Secondly, a Counsellor, 2 *Sam.* 19, 5, 6, 7. Thirdly, a yeak-fellow, Husband, *Job* 2. 10. Wife, 1 *Sam.* 25. 36. 37. Fourthly, a sonne, 1 *Sam.* 19. 4. Fifthly, a Servant, 2 *Kings* 5. 13. Sixthly, a Subject, *Dan.* 4, 27. Seventhly, a Brother, *Lev.* 19, 17, *Coloss.* 4. 17. Eighthly, a Friend, *Prov.* 27, 5, 6. Yea, a stranger travelling by the way, and seeing his fellow-Traveller sin, he hath as good a calling to help him up, as if himself or his beast were fallen. The relation of a companion requireth it, 2 He should be furnished with love to the offender, *Lev.* 19, 17, 1 *Cor.* 16, 14, 3 He should first admonish, judge, and cleanse himselfe, *Matth.* 7. 5, *Rom.* 2. 1,

2. *Rules concerning the Admonished*, First, they should not be scorners, *Prov.* 9, 7, 8, 9, *Hos.* 4, 4, *Matth.* 7, 6, but such as may be capable of reformation: Secondly, brethren, especially to be admonished, yea though excommunicate, whilst there is hope, 2 *Thes.* 3, 15, Else, if wedded to his sin, let him alone, *Hos.* 4, 17, And of brethren, difference to be made, First, of spirits; some are more sluggish, they to be admonished

nished more sharply, *Titus* 1.12, 5. *Jude* 23. Some more tender; they to be admonished with more meekness, *Gal.* 6.1. *Jude* v 22. Secondly, Of yeers and place, 1. Men of greater yeers and place, rather exhorted then reproved, 1 *Tim.* 5.1. *Dan.* 4.27. 2 Inferiours with more liberty and plainness. Thirdly, any man capable of hearing or bearing a word of admonition.

3. *Rules concerning the sinnes admonished.* First, they must be certainly known and convinced, 1 *Cor.* 5.1. *Matth.* 18. 15, we may not reprove upon a suspition, 1 *Cor.* 13. 5. nor upon our own inquisition; It is as if I should say, Let me put my finger in your eyes to feel if there be not a mote; Nor upon any uncertain heare-say, *Esay* 11.3. Secondly, a difference must be put between Moats and Beams, Gnats and Camels, *Matth.* 23.24. Camels and Beams may not be admonished with gentle reproofs, 1 *Sam.* 2.23,24.

4 *Rules concerning the Admonition it selfe.* First, it should be dispensed in most wholsome words; such as may be most fit to gain a sinner, and heal his soul. Wholsome gaining words are, First, generall terms, especially at first, and against pretious and gainful sins and dangerous to be openly rebuked, *Acts* 19. 26, 39. Secondly, Cloathed in a parable, 2 *Sam.* 12. 1,2,3. &c. A garment is best seen how it becommeth us, on another mans back. Thirdly, Delivered in Scripture phrase that the offendor may see God reproving him in his own words, rather then man, *Matth.* 15.7,8, 9. Fourthly, Such as acknowledge some good where it is, as well as see faults, *Rev.* 2.2,3,4. Pills would be given in Sugar. 2. In order, lesse sins would be first reproved, *John* first reproved *Herod* for lesse matters, *Mark* 6.20. before he came to the matter of *Herodias* [*Vada prius pertentanda*] *Jer.* 12,5.

Reason of the Doctrine, From a wise mans self-denyal; hence God guideth, and blesseth him, *Prov.* 3.5,6,7.

Use 1. To instruct us in this great and difficult, yet most necessary duty of love, Admonition. To neglect it wholly, is an hatred of our brother in our heart, *Levit.* 19.17. All the excuses of it are sinful inventions. To tell others of it, not themselves, is a slander and malice, *Prov.* 26. 28. To admonish offenders themselves not in fit time and manner, is to spill the admonition, to take an Ordinance in vaine.

Use 2. To teach the admonished to take such a duty in

good part, as a precious balme, *Psal.* 141. 5. as a jewel or golden ear-ring, *Prov.* 25. 12.

Eccles. 8. v. 6, 7.

6. Because to every purpose there is time and judgement: therefore the misery of man is great upon him.

7. For he knoweth not that which shall be: for who can tell him when it shall be?

SOlomon had in the former verse given it as one meanes of safety to a Subject (in admonishing his Prince going astray) to wit, A wise mans heart discerning both time and judgement (the fit season and fit manner of such a duty.) In these words he amplifieth this fit time and judgment by the universality of the subject, to which time and judgement is fitted: and that is, to every purpose or businesse, and he meaneth every lawful and good purpose or businesse. For there is no time nor manner fit to commit sin; whence he inferreth as a Corollary, that the misery of man is great upon him: And withal he giveth the reason, why such great misery falleth upon men, in respect of the time and judgement, fitted to every action, taken from mans ignorance of that time and judgement, which he expresseth both by a mans own ignorance thereof, and by other mens unfitnesse to tell him, verse 7. Who shall tell him for the time when it shall be? or for the manner how it shall be? the word signifieth both. The words afford three observations, which we may handle in order, and make use of them together.

Doct. 1. To every lawful purpose and businesse there is a fit time and manner for the doing of it. For persons, *Acts* 13. 36, with verse 25. For thoughts, 1 *Kings* 5. 5. with 2 *Sam.* 7. 3. For words. *Prov.* 25. 11. For actions, *Psal.* 32. 6. *Isai.* 55. 6. *John* 2. 4, & 7, 8.

Reason 1. From the Soveraignty of God to appoint times and seasons, *Acts* 17. 7.

Reason 2. From the beauty of every thing in its time, *Eccles.* 3, 11.

Reason 3. From the necessity of the concurrence of all due circumstances to make an action good, 2 *Sam.* 17. 7. 2 *Kings* 5, 26.

Doct. 2. Men ordinarily are ignorant of the time and manner of doing any businesse, especially spiritually good, vers. 7.

As

As the *Hebrew renders it*, (to wit, what that time ſhould be) and how or after what manner it ſhould be, *Eccleſ.* 9. 12. 2 *Cor.* 3. 5. *Jer.* 10. 23. The Text ſpeaketh chiefly of ordinary men, not of the godly wiſe: for the wiſe know time and judgment; verſe 5. But ordinary men, they neither know time and judgement themſelves, nor doe others tell them. Ordinary men conſult with men like themſelves, who miſlead them, 1 *Kings* 12. 8.

Reaſon 1. From the want of the inward light of the image of God, they are darkneſſe, *John.* 1. 5. *Eph.* 5. 8.

Reaſon 2. They are ſelf confident and full, walking without counſell, *Prov.* 14. 16. & 28. 26.

Reaſon 3. If they conſult, it is not with God, *Iſai.* 30. 1, 2. *Pſalm.* 10. 4. nor with his word, and then no light, *Iſai.* 8. 20. but with fooliſh and wicked men like themſelves, 1 *Kings* 12. 8.

Doct 3. For want of diſcerning and obſerving fit time and manner, the miſery of man is great upon him, verſe. 6 *Gen.* 27. 12. to 24. with Chap. 31. 40, 41. 1 *Sam.* 8. 5. to 18, & 13. 8, to 13. 2 *Kings.* 5. 26. 27. 1 *Kings* 12. 7. 19. 2 *Chron.* 35. 22. 23, 24.

Reaſon 1. From Gods delight and good pleaſure to vouchſafe his preſence, his concourſe and his bleſſing, when actions are done in Gods time, and after his manner, *Pſalm.* 32. 6. *Iſai.* 55. 6. And his refuſal thereof, when otherwiſe, *Numb.* 14. 42. 1 *Sam.* 13. 13. *Heb.* 12. 17.

Reaſon 2. From the ſnare and net that lyeth upon men in every action, done out of due time and manner, *Eccleſ.* 9. 12. 2 *Chron.* 35. 22. 23, 24. with *Lament.* 4. 20. Croſſes may befall a man in the beſt actions: but ſnares, inextricable difficulties befall men onely in evill wayes, and good things done out of due time and manner.

Uſe 1. To teach us to diſcerne and obſerve, not only our words and all our wayes, but even the fit time and manner of them, as we do deſire to be freed of the great miſery that elſe may befall us. *Jacob* ſought the bleſſing out of due time and manner: It coſt him twenty years hard ſervice; and his mother that counſelled him amiſſe, never lived to ſee him againe. The Iſraelites ſought a King out of due time and manner, and brought upon themſelves the miſery of twenty years Tyranny. It is dangerous miſſing the time of our converſion, *Luke.* 19. 42. 43, 44. Miſſing the time of helping

helping on our Families to Godward, (*Hos.* 14.7.) the utterly miscarry, 1 *Sam.* 20.30. So for the Church and Temple worke, *Hag.* 1,2. So for the Commonwealth, 1 *Kings.* 9. 4,5,6,7. and Chap. 11.23,24,25. and Chap. 12.7.19.

Meanes of discerning fit Time and Manner, First, Inward light of the spirit, and Image of God, *Isai.* 30.21. *Prov.* 4.18. 19. Feare of God and love to man give much light, *Prov.* 25.12. 1 *John.* 2.10,11. Secondly, Avoid self-confidence, *Prov.* 3.5,6,7. and Chap. 28.26. Thirdly, Consult with God In fasting and prayer, *Esth.* 4.6. with Chap. 5.2. In his word *Psal.* 119.24. & verse 105. In the times and opportunities of providence, *Psalm.* 32. 8. In the Counsels of Godly wise, 1 *Kings.* 12.7. Fourthly, Fit manner in all actions is, Faith, *Rom.* 14.23. and Love, 1 *Cor.* 16.14. For the end, Gods glory, 1 *Cor.* 10.31. and the good of others, 1 *Cor.* 10.24.

Eccles. 8. v. 8.

8. *There is no man that hath power over the spirit to retaine the spirit, neither hath he power in the day of death: and there is no discharge in that war, neither shall wickednesse deliver those that are given to it.*

AMongst the Inventions which *Solomons* Subjects found out to excuse themselves from dealing faithfully with him, when he fell to the Toleration and maintenance of Idolatry, in building Temples to his Wives Idols, and endowing them with liberall maintenance, and in employing the hands and service of his Subjects in such Structures; This was the Third, That where the word of a King is, there is power (or Dominion or Authority v. 4.) and that power is irresistible and uncontroulable; Who may say unto him, What doest thou?

This Invention or Excuse *Solomon* taketh away; First by the safety of obedience to Gods Commandement; Whoso keepeth the Comandement, shall feel no evill, v. 5. Secondly by the discretion which a wise man hath v. 5. to observe fit time and judgment; for missing whereof great mishry falleth upon men, v. 6, 7. Thirdly by the restraint of Magistrates power from reaching to a double Object. 1 To restraine or constraine the spirit or conscience; 2. To discharge from death; which latter power (to discharge or deliver from death) he denyeth also to all wickednesse (which men will not stick to commit, to prevent the kings

wrath

wrath, which else might be as the messenger of death, *Prov.* 16.14.) v.8. Fourthly by the wise mans observation of one mans Rule sometime over another for hurt. v.9.

Power] here, is a word of the same Notation with that v.4. implying Authority and Dominion, whence *Sultan*; There is not a man that hath Dominion over the Spirit.

Spirit] It is not here meant the Soul, to retaine it in the body; for 1. That is expressed in the next part of the verse; neither is there power or dominion, to wit in a king, in the day of death to discharge a Subject in that War. 2 The Verbe translated *to retaine*, is rather to compell, to restrain or constrain, and properly signifieth *coercere*; as *David* called his son by *Abigail*, by a name from this Root *Chilcab*, 2 *Sam.* 3. 3. because of his Mothers restraint of him from shedding blood; whence also בית כלא a Prison, 2 *Kings* 17.4. To retaine the soul in the body, is wont to be expressed in an other Phrase in that Language, *Psalm* 22. 29. but by spirit is here meant the Conscience, as elsewhere often, *Prov.* 20.27. & 18.14. *Acts* 20.22.

Doct. There is not a man, no not the king, that hath a Coercive power over the Conscience.

He cannot 1 Coustraine to sin forbidden of God, *Dan.* 3.13 to 18. nor restrain from duty commanded of God, *Dan.* 6. 7, to.22. 2 Bind Conscience in things indifferent; that is, lay such a weight or burthen upon a commandement of his owne, that it shall be a sin to the Conscience to neglect it. If mans Commandement could bind the Conscience, then the Commandements of men would be the doctrines of Religion, against *Matth.* 15.9. 3 By outward Punishments compell a man to doe against his Conscience; to wit, he cannot, that is, he ought not till Conscience be convinced, and then it is selfe-condemned.

Reas. 1. From the immediate subjection of Conscience to God; For first, there God only writeth his Law, *Rom.* 2. 15. Secondly, God only can discern, judge, and punish sins against Conscience: discern, *Jer.* 17.10. judge and punish *Job.* 6.4. *Luke.* 12.4,5. *Jam.* 4.12. Hence, subjection of the Conscience to man is flat Idolatry.

Reason. 2, From the immediate spiritual Dominion of the Conscience over the man, *Rom.* 14.5.14.23. *Acts* 20.22.

Use 1. To Resolve a great Question of Conscience *Whether a King or Magistrate may compell men to profess and practise the Religion established by law of his Countrey?* *Answ.*

Answ. First for false Religion, It is out of Question; No: he sinneth in doing it, and the people in obeying it, 1 *King.* 15.30.

Secondly for the true Religion, as to worship the true God the Maker of Heaven and Earth, the Father, Son and Holy Ghost, we answer in six Propositions.

Propos. 1. *David* and other Godly kings of Israel did not force conquered Pagans Nations to worship the God of Israel, whether they lived in their own Countrey, or dwelt in the Land of Israel. As in case an Heathen Proselyte came to joyne to the Church of Israel, it was requisite he should circumcise his Males, *Exod*, 12.48. but not required that his wife should be of like Religion with him, *Numb.* 12.1. The Law in *Ezra.* 10. & *Neh*, 13. concerning an Israelite marrying a Pagan, and so *Malach.* 2.11. not an Heathen marrying a Pagan before his conversion. It is not therefore a solid answer which some do give, that the Kings of Israel are no Precedents for Christian Kings, partly because they were Types of Christ, and because their land was Typicall and Sacramentall. For what they did as Kings, Heathen Kings did the same lawfully. And the land of Israel did not forbid Pagans to dwell in the land, as the *Gibeonites*, and Captives.

Propos 3. Neither did the good Kings of Israel, nor may Christian Kings compel any of their Subjects to the fellowship of the Church, to yield up themselves to their Covenants, Sacraments, and Censures, unlesse they were fit for it and perswaded to it. This concerneth the second Commandement, as the former did the first, *Gen.* 9.27. *Psalm* 110. 3 *Exod.* 12.48. If he will eate the Passeover, then let him first circumcise his males: else he may forbeare both.

Propos 2. It is not lawfull for Magistrates to suffer to live First, Blasphemers of the true God, whether Christians or Pagans within their power, *Daniel.* 3. 29. & 6.26. 1 *Kings* 20.23.28.42. whether in the land of Israel or out of it; yet *Ahab* no Type of Christ. Secondly, Israelites or Christians Apostate to Idolatry, *Deut.* 17.2, to 7. in respect of their Apostacy from the Covenant, verse 2. Thirdly, witches *Exod.* 22.18. *Levit.* 20.27. with 22,23, Fourthly, Seducers, to Idolatry, *Deut.* 13.1. to 5.11. and to Heresie, *Matth.* 5.15. 2 Pet. 2.1,2,3. *Deut* 13.10. *Zach* 13.3.

Object. But is not this to punish a man for his conscience and

and so to act contrary to the doctrine in hand?

Answ. It is not conscience that bindeth to these sins, but sinning against light of conscience. Blasphemers, Apostates, Witches, Hereticks are αὐτοκατάκριτοι. *Titus* 3. 10, 11. *Paul* hath tender respect of an ignorant weake conscience, 1 *Cor.* 8.7. 10, 11. not so of an hardned, 1 *Tim.* 4, 2. Such a conscience doth not extenuate, but aggravate sin, as being a punishment of sin against light and conscience;

Propos 4. Magistrates may compell Church-Members to observe Church-orders, according to the word, and others not to disturbe them; *Ezra* 7.26.27.

Propos 5. Magistrates may compell all to heare the word of God, *Acts* 3. 22, 23. yet if men take exception at the calling, as being either too Romish, too neer to *Rome*, or too far from it, Let men be first convinced of the lawfulnesse to heare the word of God from any, *Jer* 28.1. to 6. 2 *Chron.* 35 21, 22.

Propos. 6. No man can pretend Conscience for Atheisme; for no Nation so barbarous, but is taken with conscience of a God.

Use 2. To enquire, how then do Ministers and Churches binde conscience, *Psalm* 149.6. to *Matth* 16. 19. & 18.18.

Answ. Not by any Injunctions of their owne, but by Ministerial declaring the Commandements of God, and the holy Ghost ratifying the same from Christ.

Use 3. To refute the Popish and prelaticall errour of humane lawes, binding conscience.

Use 4. To allow power to Magistrates, where God alloweth it, *Matth* 22. 21. *Rom* 13.7. Hence give them honour, else their power is violated and taken away, *Mark* 6. 4.5. The former objection (before) may be propounded and resolved thus.

Object. If Blasphemers, Idolaters, Seducers to Idolatry and Heresie, be punishable even with death, then conscience is subject to coercive power.

Answ. Conscience is either Naturall, *Rom* 2. 14. Weake 1 *Cor* 8.7. or Seared, through the just judgement of God blinding the minde and conscience, and hardening the heart, thereby to punish sin against conscience, or at least the not receiving of the truth with love, 1 *Tim* 4.1, 2 *Thes.* 2.10.11. *Rom* 1.28. Naturall conscience is not to be strained according to proposition 1. (*Suprà*) 2 *Tim* 2. 25.26. weake

conscience

conscience is not to be despised, *Rom* 14.5. Seared conscience doth not extenuate but encrease both sin and punishment, *Isay* 44.20. 2 *Thes* 2.11,12. *Rom* 1.28.32. Especially after once or twice admonition, *Titus* 3.10.

Doct 2. It is neither in the power of the King, nor in the dexterity of the craft-masters of wickednesse, to discharge a man of his warfare in the day of death, בעלי רשע are craft-masters of wickednes, *Psal* 49.6, to 10.

Reasons of the former, 1 From Gods determinate appointment of our ends, *Job* 14.5. *Acts* 17.26.

Reason 2. From the preciousnesse of a mans life and soul greater then any man can give to God, *Psal* 49.7,8,9.

Reason 3. From the impotency of Princes to deliver and discharge themselves from the Warre and stroake of death, *Psal* 23.29.

Reason of the latter, from the wages and desert of sin, *Rom.* 6.23.

Use 1. To teach us there is a warfare between a man and death, 1 *Cor* 15.26.54. As appeareth, First from the resemblance between death and warre, in the effects. In death (as in Warre) we conflict, *de summa rerum*, about all our chiefest wordly Comforts, Goods, Lands, Honours, Pleasures, Wife, Children, Liberty, Life. In Death (as in Warre) greatest violence is offered to us, and we use against it all our strength, (*Job* 2.4.) 1. Of nature, 2. Of Art, Diet, and Physicke. Death (as Warre) conquering, carrieth captive to the Prison of the grave, and many to Hell, if death be not overcome. Death feedeth on them, *Psalm* 49.14. Secondly, From the causes of this Warre, Our earnest desire to preserve our selves, *John* 21.18. 2 *Cor.* 5.4. whence death by Philosophers was counted, τῶν φοβερῶν φοβερώτατον, as most contrary and destructive to nature. Againe sin which brought in Death (*Rom* 5.12.) addeth a venemous sting to it, 1 *Cor* 15.56. whence to a carnall heart, Gods wrath, Feare of hell, Satans outrage, Horrour of conscience; whence we are to learne, First, To prepare for this warfare: There is no avoiding it: Prophane confidence will not availe us, *Isay.* 28.14,15.

Meanes or preparation against death, 1. Death to sin *Rom* 6.8,9. 2 Death to the world, *Gal* 6.14. 1 *Cor* 7.29.30 31. 1 *Cor.* 15.30,31. 3 Faith in Christ, *Job* 13.15. 2 *Tim* 1.12, *Psal* 49.1,2.5.15. 4 Walking with God, as *Enoch*, *Gen* 5.24.

5.24, with Heb 11.5. Nemeth's priuilege is thus farre communicated to all such as walk with God, that though they escape not death, yet the bitternesse of death, Prov 11.4.19. & 12.28. Such leave their souls to God with a quiet heart, their bodies to the grave with good report, and a blessed dovenant behind them to their posterity; thus death will be our advantage, Phil 1.21. Secondly, To abhorre all self-murder, as not from humane nature, but from Satan. For even corrupt nature desireth to preserve it selfe.

Vse 2. To teach us not to do evill at Princes Commands nor to refuse to do good, for feare of their displeasure. For they cannot deliver us from death: This is *Solomons* scope.

Vse 3. To teach us to serve such a Master, as to whom alone it belongeth to save from death, *Rev* 1.18. *Psalm.* 68,20.

Eccles 8. v. 9.

9. *All this I have seen, and applyed my selfe vnto every worke that is done under the Sun: there is a time wherein one man ruleth over another to his own hurt.*

COherence, see in verse 8. The words containe a fourth refutation of the third Invention, mentioned verse 4. As who should say, where the word of the King is, there is power; but know withall, that where this power is alwayes obeyed, at all times submitted to, this power or rule (for it is the same word with that, verse 4.) will be hurtfull and pernicious to him that obeyeth it; *There is a time when one ruleth over another for hurt to him.* And this he proveth by his own diligent and serious observation and testimony; *All this I have seen, and applyed my heart,* נתון צוד־לבי or in applying my heart to the consideration of all things done under the Sun.

Doct 1. A penitent and prudent soul, that casteth his eyes about him, and considereth all things which are done under the Sun, shall observe a time wherein that man that ruleth over another, ruleth over him for hurt to him לרע לו עדו אשר שלט האדם באדם translated *One man*: better, *The man*, whatsoever the man be; be it *Solomon*, he in his Rule had a time wherein he set his people aworke to erect and adorn Idols Temples: And this was the rent and ruine of the ten Tribes, 1 *Kings* 11.31.33. (2 *Kings* 12. 28. 29. with Chap 14, 15,16.) Their Apostacy and captivity

Judah

Judah also followed the way of *Israel* to their Apostacy and captivity also, 2 *Kings* 17.18,19. So *David* before him, 2 *Sam.* 11.4,15. 2 *Sam* 24.1,17. So *Asa*, 2 *Chron* 16.10. So *Jehoshaphat* 2 *Chron* 18.1. *with* 21.3,6. 8.10. So *Hezekiah*, 2 *Kings* 20. 16. 17,18. So *Josiah*, 2 *Chron* 35.22.

Reason 1. From Gods good pleasure, to leave every child of his at some time or other, to some spiritual desertion, 2 *Chron* 32.31. Wherein Gods counsel is: First, To make us feel our need of Christ, *Isai* 38. 14. A soul oppressed cryeth out for an undertaker or surety. Secondly, To make us like unto Christ, *Luke* 22.53. yet with this difference, he being sifted, no chaffe or drosse was found in him, *John* 14. 30. not so we, *Luke* 22. 31, 32. Thirdly, To make us know what is in our hearts, 2 *Chron* 32. 31. especially selfe-exalting, 2 *Chron* 32.25. *Psal* 30.6,7. and to heal it, 2 *Cor* 12.7. *Gen* 32. 25. Fourthly, To chasten the peoples sin, who might Idolize their rulers, 2 *Sam* 24.1. *Lament* 4.20.

Reason 2. From the power of corrupt nature, which though subdued to grace, will sometimes break the yoake, as *Esau* did *Jacobs* yoake, *Gen* 27.40.

Use 1. To teach Magistrates an holy and humble jealousie over themselves, and watchfulnesse also over themselves and one another. [The Application of this to our present Governour, see in the Schedule annexed.]

Use 2. To teach the people not to swallow downe all the Commandements of their Rulers, least sometimes they should Rule you to evill. This is *Solomons* scope here, *Acts* 4. 19, *Micah* 6:16. *Hos* 5.11.

Use 3. To provoke people to pray for their Magistrates, that Christ would keep them in that time of Tryal.

Eccles. 8.10.

And so I saw the wicked buried, who had come and gone from the place of the Holy, and they were forgotten in the City, where they had so done: this is also vanity.

THis verse doth depend upon the former, by way of prevention of an Objection, thus, If one rule over another to his hurt, the hurt will as well redownd to him that ruleth, as to them that are ruled; wicked Rulers often come to an untimely end, yea want burial (*Eccles* 3. 6.) 2 *King.* 14.11. & 16.4. & 21.23,24. 2 *Kings* 9.33, 34. And infamy follows them after death, 1 *Kings* 15.30. Whereto *Solomon* answereth

anſwereth, & by his own experience confirmeth it, It is not alwaies ſo, I have ſeen a time wherein one ruleth over another to his hurt (that is, to the hurt of him that is ruled [to wit, of the Subject] not ſo of the Ruler;) And in ſo (doing) that is, in Ruling wickedly to the hurt of others, I have *ſeen the wicked buried, who had come and gone from the place of the holy*: I have ſeen alſo the wicked *forgotten in the City wherein they have ſo done*, that is, had ſo wickedly ruled. *This is alſo vanity*. This encreaſeth vanity amongſt men, and aggravateth the vanity of the condition of the ſonnes of men.

Doctr. 1. The place or ſeat of judgement is the place of the Holy one.

For he ſpeaketh here of wicked Rulers, whom he deſcribeth to have been converſant in the Judgement ſeat, in an Hebrew Phraſe, they had come and gone from the place of the holy; Holy, in the ſingular number, that is of the Holy one. The holy one is God, *Eſay* 57. 15. The place of the Holy one, is Heaven, *Eſay* 66. 1. The Temple, *Acts* 21, 28. The Throne, or Seat of judgement, *Pſal.* 82. 1. The humble heart, *Eſay* 57. 15. The third is here meant. For he ſpeaketh of Kings, *v.* 4. and of them as wicked, v. 9, 10.

Reaſon 1. From Gods Ordinance thereof, *Rom.* 13. 1, 2.

Reaſon 2. From his preſence there, *Pſal.* 82. 2. *Prov.* 29. 26. 2 *Chron.* 19. 6.

Reaſon 3. From his ends there chiefly to be attended, 2 *Chron.* 19. 6.

Uſe. To teach Magiſtrates to put off carnall Affections (as ſhooes were put off by *Moſes*,) when we come to the Judgement ſeat, *Exod.* 3. 5. The like was done by *Joſhua*, *Joſh.* 5. 15.

Doctr. 2. When a wicked Ruler findeth a buriall, and the memory of his wicked Rule is buried with him, *It is a vanity*. Or himſelfe findeth a Funerall, and his wicked Rule no memorable Obloquie.

When wicked Rulers come to an untimely end, and their Tyranny meeteth with juſt obloquie, it doth not a little availe; firſt, to the honour of God, *Exod.* 14. 17. & 15. 1. Secondly, to the edification & warning of men. *Senacherib* in *Herodot.* So *Virgils Mezentius Diſcite Juſtitiam.* For want of this *Belſhazzar* was reproved, *Dan.* 5. 20, &c. But yet it ſometimes commeth to paſſe, they doe meet with buriall, and no

infamy upon their Names, partly by the power of their ſucceſſors, their children; and partly by a worſe ſucceeding in their room.

Reaſon of the vanity of this, 1. It is an occaſion of great growth of wickedneſſe, v. 11. For firſt, the Subjects comply with wicked Rulers, if they meet with no great calamity in their life or death. Secondly, other wicked Princes preſume to doe the like upon their wicked examples; Indempnity and impunity, v. 11.

Reaſon 2. It is a fruit of the curſe brought upon the civill State, through the fall of our firſt parents. Otherwiſe all evil ſhould befall evil ones, and all good good ones.

Reaſon 3. It is no advantage to wicked Princes, ſo buried, and ſo forgotten; for the leſſe check they meet withall here, the more they ſhall meet withall hereafter, *Eccleſ.* 5.8.

Uſe 1. To teach us to give honour to God, and to take warning to our ſelves, when we ſee God calling Princes to account, *Pſal.* 76.12. & 107.40. *Job* 12.21, &c,

Uſe 2. To teach Princes and Rulers, to rule in the feare of God righteouſly, 2 *Sam.* 23,3. So they may expect comely buriall, and honourable memoriall, 2 *Chron.* 16.14, & 24,16, & 32,33. & 35,24. Not ſo others, 2 *Chron.* 21,19, &c. & 33.20 *Jer.* 22,18,19.

Uſe 3. To teach all men, even private men, to doe well in our generations; for if God recompence Princes, ſurely he will not ſpare meaner perſons, *Prov.* 10,7, *Pſal.* 112.6.

Eccleſ. 8. v. 11.

Becauſe ſentence againſt an evil work is not executed ſpeedily, therefore the heart of the ſonnes of men is fully ſet in them to doe evill.

Doct. 1. Sentence is not ſo ſoon executed, as paſt, againſt an evil work, *Zeph.* 2.2. When an evil work is done ſentence paſſeth ſpeedily, *Zach.* 5. 1, to 4, A flying Roll, to imply ſwiftneſſe, *Mal.* 3.5. *Gen.* 4.7. Sin lieth at the doore, as a Serjeant or Gaoler, to watch and keep, and dog him whereſoever he goeth. No ſinner but goeth up and down with his Keeper, *Pſalm* 37.13. & 9.16, 2 *Pet.* 2.3.

The ſentence is paſſed ſpeedily, Firſt, in Gods counſell, *Micah* 2,3, *Jer.* 18, 11, Secondly, in the curſe of Gods law,

Gen

Gen. 2. 17, *Gal.* 3. 10; Thirdly, in the conſcience of the ſinner oftentimes, 2 *Sam.* 24. 10. Like the ſentence written on the wall of the houſe, *Dan.* 5. 5. Fourthly, In the preparation of the cauſes to conviction and execution, to wit, in the cauſes, one linke draweth another. By *Davids* adultery with *Bathſheba*, a ſpirit of uncleanneſſe got into his houſe. Hence *Ammon* defileth *Tamar*, ſhe was *Abſolons* ſiſter, and that draweth *Abſolon* to revenge; *Abſolons* beauty draweth on the King to pardon him; *Bathſhebas* father being *Eliam* (2 *Sam.* 11. 3.) and *Eliam* being the ſonne of *Ahitophel*, (2 *Sam.* 23. 34.) turned off *Ahitophel* from *David* to *Abſolon*, 2 *Sam.* 15. 31. yet is not executed ſpeedily, *Gen.* 6. 3, *Numb.* 14. 33. 1 *Kings* 21. 29.

Queſt. But why ſhould the Lord be pleaſed to delay execution, ſeeing many evils grow upon it? As firſt, It obſcureth Gods juſtice: The puniſhment of a ſin comming ſo long after, ſeemeth rather a calamity, then a juſt judgement of this or that ſin. Secondly, Gods providence is hence called into queſtion, *Pſal.* 73. 11, 12. *Mal.* 2. 17. Thirdly, Among men, The good are diſcouraged, *Pſal.* 73. 12, 13, 14. And the wicked are hardned, As in the Text.

To theſe Objections, may be anſwered; Firſt, God can cleare his juſtice in his own time, and in his own way; by ſuitableneſſe of the judgement, *Judges* 1. 7. and Remorſe of conſcience, *Gen.* 42. 21. Secondly, God will in every age cleare his providence by ſome remarkable judgement *Pſalm* 9. 16, *Pſal* 58. 10, 11. Thirdly, Good men muſt judge of things by the word, not by preſent events, *Pſalm.* 73. 17. If ſome men be hardned, it is that God aimed at, for their incorrigibleneſſe, *Eſay* 1. 5. or for the wickedneſſe of their fathers *Hoſ.* 4. 14.

Reaſon of delay: 1. Meet it is God ſhould ſhew his patience, as well as his juſtice, *Exod.* 34. 6. *Pſalm.* 145. 8. Slow to anger, good to all, eſpecially, having placed the government of the world in the hand of a Mediator, *Exod.* 33. 2, 3. Secondly, To lead on ſome to repentance, *Rom.* 2. 4. 2 *Pet.* 3. 9, 15. 1 *Tim.* 1. 16. Thirdly to reward humiliation, though not ſincere, 1 *Kings* 21. 29. 2 *Chron.* 12. 6, 7. Fourthly, to give way to others to fulfill the meaſure of their ſins, *Geneſ.* 15, 16. and ſo to make way for the treaſuring up, and ſhewing forth his power and wrath, *Rom.* 2. 5. *Deut.* 32. 34, 35.

Doctr. 2: The delay of punishment upon sin, filleth the heart of sinners to doe evil.

Filleth them, First with resolution to sin, *Jer.*44.16,17. and with boldnesse, *Esay* 3.9. Secondly with custom in sin, *Jer.*13.23. Thirdly, with skill in sin, *Jer.*14.22.

Reason 1. From the depraving of their judgements by this means; either to think, First, there is no God, *Psalm.* 14. 1. or at least that he regardeth not things below. Secondly, that God is like themselves, *Psalm* 50.21. Thirdly, That such and such evils are no sin.

Reason 2. From the depravation of our wils by impunity: Not to feare God, *Psalm* 55.19.

Use 1. To take notice of the venomous corruption of our nature, that can suck such poyson out of such a sweet Attribute, as the patience of God.

Use 2. To beware of such an abuse.

Use 3. To exhort us to be more filled with forwardnesse to good, and hatred of evil; first, by the judgments of God against sin; secondly, by the mercies of God to the godly.

Use 4. To teach Courts and Churches, neither of them to be too slow in executing sentence against evil doers.

Eccles. 8. 12, 13.

12. *Though a sinner doe evil an hundred times, and his daies be prolonged; yet surely I know that it shall be well with them that feare God, which feare before him.*

13. *But it shall not be well with the wicked, neither shall he prolong his daies which are as a shadow, because he feareth not before God.*

IN the former verse *Solomon* declared the abuse which wicked men make of Gods patience, and of mans also; *Because sentence is not executed speedily against an evil work, the heart of the sonnes of men is fully set in them to doe evil.* In these words he giveth an Antidote against this abuse, taken from his own knowledge and certain observation of the good estate of them that feare God; and the evil estate of the wicked.

The good estate of the godly he amplifieth, First, by the Diversevents; Though a sinner doe evil an hundred times, & his punishment be prolonged; yet it shall we wel with them that feare God. Secondly, By the contrary estate of the wicked,

wicked, *It ſhall not be well with the wicked, neither ſhall he prolong his daies*; the brevity whereof is amplified by the ſimile of a ſhadow. Thirdly, by the cauſe of this their different eſtate, becauſe the one feared before the face of God; the other doth not feare before God. Fourthly, By an argument from *Solomons* own teſtimony thereof; and that not out of conjecture, but out of his own certain knowledge.

Doctr. 1. Howſoever a wicked man may ſin oft, and eſcape long, yet a godly wiſe man may fully aſſure himſelfe and others, that it ſhall goe well with them that feare God; but neither well, nor long with the wicked.

Sinne oft] the text ſaith an hundred times; a certain number of multitude, for an uncertain; לא ירין לו is not, *and his daies be prolonged*; Daies is not in the ſentence: and that is denied in the next verſe, *He ſhall not prolong his daies.* But the meaning is, and a prolonging be to him, to wit, of execution of ſentence, if puniſhment be long delayed, and ſo he long eſcapeth.

Yet ſurely I know] And ſo a godly wiſe man may know and aſſure himſelfe and others, *That it ſhall be well with them that feare God.*

Queſt. Why doth he not rather ſay, That it ſhall not be well with the wicked? that would make the oppoſition more direct.

Anſw. Firſt, becauſe many times the long continuance of the wicked in their ſinfull courſe with impunity is a puniſhment and hardſhip to the godly: *Sauls* raigne is *Davids* baniſhment; *Ahabs* raigne is *Micaiahs* impriſonment, 1 *Kings* 22.27. Secondly, becauſe the godly are apt to ſtumble at the ſight of the Impunity and proſperity of the wicked, compared with their own ſtraits, *Pſalm* 73. *Jer.* 12. 1. and the godly muſt Firſt have Cordials, before the wicked receive their Corroſives, *Matth.* 24.34,41. *Eſay* 3.10,11. *Prov.* 11.31. *Pſalm* 55.23. *Job* 15.31, &c.

Queſt. How, or wherein doth it appeare, that notwithſtanding the long patience of God to wicked men, yet certainly it ſhall goe well with the godly; but neither wel nor long with the wicked?

Anſw. Firſt, in that it is a pledge of greater mercy reſerved for them that feare God, the more that God prolongeth his patience, and long ſufferance to wicked men, *Rom.* 9. 22,23. Secondly, in that this long patience of God to

the wicked, is an evidence of greater wrath prepared and treasured up for them, *Rom.* 2.4,5. Thirdly, In that there is a speedy shortning of the rage of the wicked over the godly, *Psalm* 125.3. Fourthly, in that the daies of the wicked are alwayes cut off suddenly, before the time, either of their expectation, or at least of their preparation. *Amos* 8, 9. *The sunne shall goe down at noon* implieth, partly a great change and immeditate from heighth to depth, *Psalm* 92.7. And partly a sudden change, before the businesse and the day be half finished.

Reason. From the fear of God in the godly, and the want of the fear of God in the wicked. This Reason is expressly given in the Text, *It shall be well with them that fear God, which fear before him*, V. 12. *It shall be evill with the wicked, because he feareth not before God*, V. 13.

Before God] The Hebrew is, before the face of God; that is, before, first his presence in his Ordinances, *Psalm* 105.14. Secondly, his presence in his Providence, *Prov.* 5. 21. *Psalm* 119. 168. & 34. 16.

Feare of God] First, in holy reverence of his great and glorious Majesty, and goodnesse, *Psal.* 130.4. *Hos.* 3.5. Secondly, in humble sense of our great weaknesse and unworthiness, *Phil.* 2.12,13. Thirdly, In awfull shunning to displease him, *Prov.* 16.6.

Use 1. To restrain us from quarrelling at Gods providence, because it may sometimes seem to goe worse with Gods people, then with the wicked, *Jer.* 12.1. Say it confidently, And it shall goe well with the godly, *Psalm* 73.1. Not so to the wicked.

Use 2. To take heed of abusing Gods patience unto hardnesse of heart in sin.

Use 3. To support the spirit of such as feare God, in the midst of the prosperity of the wicked, and in the midst of their own afflictions.

Use 4. To teach us the feare of God, *Feare before his face*, his Ordinances, and his Providences. It is a certain presage of good successe, 2 *Chron.* 20.3, 12, 15. & 11, 12. It is an overcomming (or deniall) of our selves, which else being wanting would enfeeble us, 1 *Sam.* 2.9. *Judg.* 7.2.

Eccles. 8. 14, 15.

14. *There is a vanity which is done upon the Earth, that there*

there be juſt men unto whom it happeneth according to the works of the wicked: againe, there be wicked men, to whom it happeneth according to the worke of the righteous; I ſaid, that this alſo is vanity.

15. *Then I commended mirth, becauſe a man hath no better thing under the Sun, then to eate, and to drinke, and to be merry: for that ſhall abide with him of his labour the dates of his life, which God giveth him under the Sun.*

IN theſe Verſes, to the end of the twelfth verſe of the ninth Chapter, *Solomon* declareth and ſetteth forth another vanity which he obſerved in the world, the promiſcuous ſucceſſes and events that befal good men and bad, chiefly by the miſgovernment of Princes.

In this Fourth verſe he propoundeth one kinde of it, "That there be juſt men to whom it happeneth according "to the work of the wicked: and on the contrary there be "wicked men to whom it happeneth according to the "work of the righteous.

This promiſcuous event he amplifieth: Firſt, By the adjunct *vanity of it*, there is a vanity done upon the Earth, I ſaid this is alſo vanity, vanity uſhereth it in, and waiteth upon it after; verſe 14. both are vanity, both that the juſt finde, according to the work of the wicked; and that the wicked finde according to the work of the juſt. Secondly, By the effect it wrought in *Solomon*, which is the uſe he made of it, to commend mirth. And that he proveth; Firſt, By the equality of the goodneſſe hereof, the free and cheerful uſe of the good things of this life, being equal to any other courſe which a man can take in ſuch a caſe. Secondly, By the Permanency of this good with him as a ſauce to ſweeten all his labour in the dayes of his life which God giveth him, verſe 15. The coherence of theſe words with the former, is, that *Solomon* ſaw ſome wicked Rulers honourably buried, the puniſhment of ſome offenders prolonged, and thereby to outward view it might appear that the eſtate of wicked men was better then the eſtate of the godly (ſave only that faith knoweth the contrary) verſe 10. to 13. He thereby taketh occaſion to obſerve and ſet forth this vanity more diſtinctly and fully, the promiſcuous eſtate and ſucceſſe of good and bad men in theſe, and in the following verſes. The promiſcuous events are of three ſorts: Firſt, That the

good men fare as the evil should fare, and that evil fare as good should doe, *Text.* Secondly, That sometimes both fare alike: If good men fare well, so doe the wicked; if the wicked fare evil, so doe the good: Chap. 9. 1, 2, &c, to 10. Thirdly, That men of best ablity and dexterity are disappointed of their hopes and meanes, verse 11, 12.

Doctr. 1. It is a vanity to be observed upon the earth, that sometimes it befalleth just men according to the worke of the wicked: and it sometimes befalleth the wicked according to the work of the righteous, *Luke* 16.25. *Psal.*73.12,13,14.

Reason 1. Through the wickednesse or weaknesse of rulers in Commonwealth and Church, *Psal.*12.8. *Isai.*59.15. *Malach.*3.15. 2 *Sam.*16.3,4. *Ezek.*13.22.

Reason 2. Through the wise Providence of God, Dispensing good things to the wicked, To lead them to repentance *Rom.*2.4. Or else to harden them in impenitency, *Rom.*2.5. Dispensing evil things to the righteous: First, For chastisement and mortification of sin, 1 *Cor.*11.32 Secondly, For Tryal, *Dan.*11.35. *Isai.*27.9. Thirdly, For our good at the latter end, *Deut.*8.16. *Heb.*5.8. *Job* 23.10. All these three ends are co-incident.

Reasons of vanity, there is a fourfold vanity in it: 1. Of uncomelinesse *Prov.*11.22, & 26,1,8.

Reason 2. Of unprofitablenesse; The wicked make an ill use of it, *Psal.*52.19. So doe the godly, *Psal.*73.13,14.

Reason 3. Vanity of uncertainty, *Acts* 20.22. not knowing what shall befal me.

Reason 4. Of Confusion, following the fall, and the condition of all earthly things after the fall, *Rom.* 8.20. Not that there is any vanity in Gods administration, of it selfe: All his acts are wisdome and righteousnesse, but First, In men it is a sinfull vanity, to wit, of unprofitablenesse in the sufferers, and of folly in the doers of it, *viz.* In such as exalt the wicked, and discourage the good. Secondly, in other creatures, I meane in the disposal of them in this manner, It is a penal vanity.

Use for the wicked, Not to account themselves righteous though it happen to them according to the work of the righteous Either thence learne to repent, *Rom.*2.4. Or look for wrath upon wrath, verse 5. This *Use* is gathered from the verse before the Text, *Eccles.*8.13.

Use for godly men, To commend mirth to a godly heart, as

are here Solomon doth. Then I commended mirth or joy, verſe 15. That is, Firſt, A free uſe of the creatures, Meat, Drinke, and the like, verſe 15, & Chap 9.7,8,9. Secondly, Contentment in a mans eſtate. Thirdly, Delight therein.

Reaſon 1. If it fare well with us, It is better with us then many other juſt men.

Reaſon 2. It abideth with us, or cleaveth to us of our labour, it is the reſult of our labour through mercy.

Reaſon 3. Joy is as Oyle to the wheeles, it ſtrengthneth us to all the duties of our calling, or maketh them eaſie, *Neh.* 8.10.

Reaſon 4. If it goe ill with us, yet we have convenlency, yea much more then we deſerve, *Gen* 32.10, *Lament* 3.20. and mourning for croſſes doth more hurt then good, 2 *Cor* 7.10.

Object. But ought not a man to be humbled under croſſes?

Anſw 1. Yes, but when we have been humbled, then bear all cheerfully and thanfully, 1 *Sam* 1.7.18. 2 *Sam* 12.20. to 24 2 *Cor* 12.7,8,9. Abandon therefore ſullenneſſe and diſcontentment under croſſes. 2. To follow diligent labour in our calling. It is that whereto joy and mirth is joyned: the ſame word with that, *Gen* 29.34. *Eccleſ.* 5.12. 3 To Reckon our lives by dayes, as the wiſe man here doth, *Pſalm.* 90.12. *Gen* 47.9. It will help us, Firſt, Not to promiſe our ſelves multitudes of years, *Pſal* 90.5. Secondly, To prepare to give account for each day, *Pſalm* 39.12. Thirdly, To Improve and make uſe of preſent opportunity, *Heb* 3.15. Fourthly, To forecaſt proviſion for the day, *Matth* 6.11. 4 To look at every day as a new gift of God, Text, verſe 15.

Eccleſ. 8.16, 17.

16. *When I applyed mine heart to know Wiſedome, and to ſee the buſineſſe that is done upon the Earth: (for alſo there is that neither day nor night ſeeth ſleep with his eyes.)*

17. *Then I beheld all the worke of God, that a man cannot finde out the worke that is done under the Sun, becauſe though a man labour to ſeeke it out, yea further, though a wiſe man thinke to know it, yet ſhal he not be able to finde it.*

IN the two former Verſes *Solomon* obſerved it as a great vanity, The promiſcuous event and eſtate that befell good men and bad, eſpecially through the miſ-government of Princes. In theſe two verſes, he obſerveth the like promiſcuous

cuous event and estate of both good and bad, from the work and providence of God. Which various dispensation of all events alike to all sorts of men (good and bad,) *Solomon* here setteth forth by the Adjunct thereof, his own serious meditation, and study, and enquiry after the reason of it, after the wisedome and counsell of Gods proceeding in it which study and medication of his, he enlargeth and amplifieth in these verses, and in the former part of the next Chapter. In these verses by two Adjuncts, First, By the restlesnesse and assiduity of it, so as he found no rest nor sleep night nor day, to seeke out this matter, verse 16. Secondly, By the fruitlesnesse of it, he could not finde what he sought. Which he setteth forth by a double amplification, *à diversis*; 1. Of labour in searching, though a man labour in seeking it out; 2. Of wisedome, yea if a wise man thinke and purpose, and professe to seeke it, and to find it out, and to know it, yet shall he not be able to attaine it, verse 17.

Doct. 1. A man that shall apply his heart to search and discern the wisedome of God in his work and dealing with the righteous and with the wicked, though himselfe be wise, and his labour great to find it out, yet his labour shall be fruitlesse, and himselfe restlesse. He speaketh here of the wisedome of God in his worke and dealing with the righteous and with the wicked (both alike) as appeareth by the verse before, verse 15. and the verses following, Chap 9. verse 1,2,3. His labour shall be fruitlesse, for he shall not find out what he sought for, verse 17. and himselfe restlesse as *Solomon* himselfe confesseth (and he seemeth to speake it of himselfe) There is that neither day nor night seeth sleep with his eyes, *Psal* 73.16. *Jer* 12.1,2. *Haback* 1.13, 14, 15. *Job* 9.10,11,12.

Reasons why fruitlesse: 1. From Gods concealment many times of the causes and reasons of the afflictions of his people, especially in the beginning of their troubles, till towards the end. *Job* was long before he saw the reason of Gods strange hand upon himselfe, *Job* 10. 2, to 7. And it is a great part of their affliction, that they cannot discerne the reason of Gods dealing with them. God concealeth his minde, till we have learned to preferre his wisedome and will above our own: when *Job* stooped to this (*Job* 40. 2. to 5. with Chap 42. 5,6.) then he not only saw a gracious

Issue,

Iſſue, but the cauſe of all his troubles, from Gods conference with Satan.

Reaſon 2. From the power of God to have brought to paſſe any ends of his own and ours in dealing bountifully with the godly, and juſtly with the wicked, if it had pleaſed him. Though ſanctified affliction be wholſome to the godly, yet God was able to have humbled and healed them without ſuch outward croſſes and afflictions: The ſpirit of grace could doe it effectually by the word. That God choſeth rather to doe it by afflictions, what man can finde the reaſon? Or if ſome reaſon might be rendred in regard of our fellowſhip with the firſt *Adam* in ſin and vanity, and with the ſecond *Adam* in afflictions, yet why might not God have choſen rather to afflict the godly in the inner man, then in the outward man? and why might not the wicked have undergon greater afflictions in this world?

Reaſon 3. From the free choyce which God maketh of ſome men (both of the good and of the bad) to deal well with ſome of both ſorts, and to deal ſharply with others of both ſorts, *Job* 21.23,24,25.

Reaſons why reſtleſſe. 1 From the diſproportion between the faculties and the object. The wiſedome of God in theſe wayes of his providence is beyond our reach. And therefore as when the members of the body are reached and ſtretched beyond their compaſſe, it chaſeth away all ſleep and reſt: ſo when the mind is ſet upon the rack by ſuch tranſcendent meditations, it rendeth the ſoul with vexation and reſtleſſe diſquietneſſe.

Reaſon 2. From the force of earneſt intention of the mind in difficult and abſtruſe ſtudies, to waſte and ſcatter thoſe coole and moiſt vapours which riſe from the ſtomack to cool the braine, and would ſtop the paſſage of the animal ſpirit to the ſenſes, and ſo procure ſleep. For the animal ſpirits of the brain being heated with agitation and ſtudy doe alſo heat thoſe vapours, and ſo attenuate and diſperſe and ſpend them that they cannot ſtop the paſſage of the ſpirits to the ſenſes, and ſo ſleep is chaſed away. This is a naturall cauſe which is the more aggravated by the hand of God, taking away naturall reſt from ſuch as cannot reſt ſatisfied in His will, unleſſe they may be of his counſell, *Job* 33.13.

Uſe 1. To teach us to contem our ſelves in ſeeking out by

our

our own wisedome, the counsell of God in his dealing with our selves or others; but by faith and patience to wait for a good issue. Faith first seeth Gods hand in all, and sanctifieth the name of his soveraignty; He is the Potter; we the clay. Wisedome, *Job* 9.4. Righteousnesse, *Jer* 12.1. Grace to his people, and faithfulnesse, *Psalm* 119. 75. Secondly, stirreth up to prayer for a profitable use of all, *Psalm* 143. 10. Thirdly, humbles us under the mighty hand of God, 1 *Pet.* 5,6. Fourthly; directeth us to the word for further counsell, *Psalm* 73.17.

Use 2. To confine our evening meditations to matters within our compasse. Evening meditations should rather be Devotional then Scholasticall, To beat out braine, will leave it without fruit or rest.

Use 3. To acknowledge it (as *Solomon* here doth penitentially) as a vanity in our selves, That we have sought to find out Gods work and wisedome, by our own wisedome.

Eccles. 9. v. 1, 2.

1. *For all this,* I *considered in my heart, even to declare all this that the righteous and the wise, and their works are in the hand of God: no man knoweth either love or hatred, by all that is before them.*

All things come alike to all: there is one event to the righteous
2. *and to the wicked: to the good, and to the clean, and to the uncleane; to him that sacrificeth, and to him that sacrificeth not as is the good, so is the sinner: and he that sweareth, as he that feareth an Oath.*

IN the two last verses of the former Chapter, *Solomon* set forth his serious inquisition after the reason, and wisedome, and counsell of God in ordering the like promiscuous events to the righteous and to the wicked. And he sets it forth by a twofold Adjunct: 1. The restlesse of himselfe in it, He saw no sleep with his eyes, verse 16. 2 The fruitlesnes of it, He could not find it, though a wise man and labouring to finde it, Chap 8 verse 17.

In these two verses, he setteth forth the same inquisition by the effect it wrought in him; The giving of his heart to declare all this, to wit, that followeth, *viz.* to declare foure observations, which he had found out touching this matter First, That the righteous and the wise, and their workes are in the hand of God: verse 1. Secondly, That no man can

can know the love or hatred of God to themſelves or others, by any outward events, verſe 1. or by all that is before them before their eyes obvious to them. Thirdly, That all things come alike to all ſorts of all; which he expreſſeth by a diſtribution of the ſubject, verſe 2. To the righteous and to the wicked, to the good and to the unclean, To him that ſacrificeth and that ſacrificeth not, To the good and to the ſinner, To him that ſweareth and to him that feareth an oath. Fourthly, That this is an evill among all things done under the Sun, verſe 3.

Doct 1. That which a man giveth his heart to ſeek and to find of all the waies of God, ſo farre as he hath found it, he ſhould alſo give his heart to declare it. *Solomon* told us in verſe 16. of the former Chapter, he ſet his heart, with much labour to ſeek the reaſon, and wiſedome and counſell of God, in the promiſcuous events that befall the ſons of men; that which he ſought he found not: but what upon ſearch he did finde, he here telleth us he ſet his heart upon it to declare it, *Job* 5. 27. *Eccleſ* 7. 25, to 29.

Reaſon 1. From the end of all Gods works, whether of Creation or Providence: It is that they may be knowne; and that God may be known in them: *Pſalm* 107. 43. & 78. 4, to 7, & 111. 4. (no man can remember, what he knoweth not) *Joel* 1. 4.

Reaſon 2. From the end of all our knowledge of God, which is (this for one of them) to tell it to others, *Eccleſ.* 12, 9. 1 *Cor* 12. 7. No light is to be put under a buſhell, *Matth.* 5. 15. All knowledge is light; Talents not to be buried.

Uſe 1. To teach us not to be ſparing this way; what we have ſearched and learned in any kinde of good knowledge, the more ready to be to communicate it, *Job* 5. 27, & 15, 17, 18,

Uſe 2. To teach us to enquire and ſearch knowledge; younger perſons from the more aged, to give them occaſion to declare what they have ſearched out, *Job* 8. 8, 9, 10. *Prov.* 20. 5. A ſeaſonable queſtion is here a good bucket.

Doct 2. The righteous, the wiſe, and their works are in the hand of God, verſe 1. That is, Firſt, He is the diſpoſer of them after his own will: they are in his power and pleaſure to order one way or other; ſo the phraſe taken, *Gen* 16. 6, & 31. 29. *Job* 1. 12. & 2. 6. Secondly, He receiveth the knowledge of them, and of the diſpoſal of them to himſelfe;

ſo

so the phrase also taken, *Acts* 1. 7. Both these meanings are here pertinent, *Psal* 31.15. *Jer* 10.23. *Prov* 20.24.

Reason 1. From Gods absolute soveraignty over the creatures, *Jer* 18.6. As being the cause, First, The efficient procreant, and conservant. Secondly, the final cause of them all, *Rom* 11.36.

Reason 2. From the precious esteem and regard which God hath of his righteous servants and their waies, *Isai*. 43. 2.4. *Psalm* 1.6.

Reason 3. From the righteous mens recommendation of themselves and their waies, into the hand of God, *Psalm*. 37. 5.2. *Tim* 1.12. These also wisely consider and observe how God keepeth and guideth them, *Psalm* 107.43.

Reason 4. From the wicked mans sleighting and despising his own way, *Proverbs* 19.16. As he that regardeth not to choose his way, but goeth through thick and thinne, he despiseth his way: So he that careth not whether his way be pure or filthy. These three last Reasons shew why the righteous and their wayes are more expresly said to be in the hand of God, than wicked men and their waies be, though the waies of the wicked are in Gods hand also, *Isai*. 45. 1. & 10.5,6. & 37.29. *Psalm* 125.5.

Use 1. For comfort to the righteous, If we and our wayes be in the hand of God, where can they be safer? there let us rest. And therefore also in all estates to be the more Contentfull, *Psalm* 39.9: Thankful; *Job* 1.21. and Fruitfull and so to grow the more humbled in sinfull failings, and the more enlarged in Faith on God in well doing. It might humble a good heart, that himselfe fell into any sin; but the more that God in displeasure gave him up to it, *Isai* 63.17. In well doing it is a comfort to have done well: but much greater that God helped us, 1 *Chron* 29.10.14.

Use 2. To instruct us to be wise as well as righteous in not trusting to our own power and will, for both are in Gods hand, *Prov* 3.5,6. *James* 4.13,14,15.

Use 3. To abase wicked men, whom God doth not vouchsafe to carry in his hand, neither them nor their works.

Doct 3. No man can certainly discern the love or hatred of God to himselfe or others, by their outward events and estates.

No man knoweth]. Knowledge is *certi Axiomatis Judicium.*

If

If no man knoweth, then no man certainly diſcerneth.

Love or hatred] to wit, of God; for of God he ſpake in the words next before; *the righteous, and the wiſe, and their works are in the hands of God.*

To himſelfe or others] for if he diſcerne not the love or hatred of God to himſelfe, much leſſe to others: and if he could diſcern it to himſelfe, he might to others; and if to others he might diſcerne it to himſelfe. For outward things are alike diſcernable in both:

By all that is before them] that is, by all things lying open to their outward ſenſes, as proſperous, or adverſe eſtates and events, *Matth* 6.19,20. If a man might know the love of God to him by outward things; thoſe outward things would be as treaſure to him, which Chriſt denieth.

Reaſon 1. From the corruption and changeableneſſe of outward things, *Matth* 6. 19. and therefore they cannot be certaine evidences of an unchangeable and uncorruptible eſtate.

Reaſon 2. From the like events and ſucceſſes, and eſtates to all, *Eccleſ* 9.2. Good name to *Demetrius* 3 *John* 12. as well as to the falſe Prophets, *Luke* 6. 26. Wealth to the rich Epicure, *Luke* 12.16. as well as to Abraham, *Gen* 34,25. and to *Iſaac*, *Gen* 26. 12. Pleaſure to the wicked, *Job* 21.11, 12. as wel as to the godly, *Eccleſ* 2.10. Health and ſtrength to Epicures, *Pſal* 73.4. as wel as to *Caleb*, *Joſh* 14.11. Beauty to *Abſalom* and ſuch, 2 *Sam* 14.25. *Prov* 11.22. as well as to *Sarah*, *Rebecca*, and *Rachel*. Long life to *Iſmael*, *Gen* 25.17. as well as to *Iſaac*, *Gen* 35.28. Learning and wiſdom to the Ægyptians, *Acts* 7.22. as wel as to *Moſes* & *Daniel*, *Acts* 7. 22. *Dan* 1. 17. Croſſes to Baſtards, *Pſal* 78.33. as well as to ſonnes, *Pſal* 73. 14. *Heb* 12.8. Sickneſs to the diſobedient, *Deut* 28.59, 60. as wel as to *David*, *Pſal* 41.8. Poverty to *Jobs* ſcorners, *Job* 30.3. as well as to *Lazarus*, *Luke* 16.20. Sudden death to the diſobedient, *Pſalm* 55. 23. *Prov* 29. 1. as well as to *Jeroboams* good ſonne, 1 *Kings* 14. 12, 13. Violent death, *Jonathan* died in the field, and by the hand of the uncircumciſed; as well as *Saul*, 1 *Sam* 31.1,2.

Reaſon 3. From the curſe and vanity that lieth upon all the creatures by the fall, *Gen* 3. 17. It is a bondage to the creature to Miniſter, to the wicked, not to Miniſter to the Godly, *Romans* 8. 20, 21. This is the reaſon of the former Reaſon.

Obiect

Obiect. Did not *Cain* know Gods acceptance of *Abel* above himselfe, by an outward signe of fire from heaven, or the like *Gen* 4.4,5?

Answ. That was a miraculous event, as was also the fire that fell upon *Eliahs* Sacrifice, 1 *Kings* 18.38. But *Solomon* speaketh of ordinary common events.

Obiect 2. But is there not great difference of a godly mans bearing the events and estates that befall him; and a wicked mans bearing his?

Answ. Yes: but *Solomon* speaketh not of outward fruits, but outward events.

Obiect 3. *Psalm* 41.11.

Answ. *David* knew not the favour of God from the outward deliverance, but from the grace of God secretly revealed in it. So any benefits sprinkled with the blood of Christ, may hold forth everlasting mercies, *Psalm* 136. 23, 24,25.

Use 1. Against Papists: First, then outward prosperity is no certaine signe of the Church; though *Bellarmin* make it his fifteenth note *De Notis Ecclesiæ, l.* 4. *c.* 18. Secondly, who abuse this place from the corrupt vulgar Latin Translation, to undermine and destroy the assurance of faith of the love of God to a faithfull soul, against evident Scripture, 1 *John* 3.14, &c. 1 *Cor* 2. 12. *Rom* 8.16. 2 *Pet* 1. 10. It is a whorish Church, that bringeth not up her Children to know their Father.

Use 2. To teach us to judge wisely of the chastisements of the godly; not to misconstrue Gods meaning in them to our selves, or others lying under them, *Psalm* 41.1,2,3. This mis-judging was the sin of *Jobs* friends, for which Gods wrath was kindled, *Job* 42.7.

Use 3. To warn wicked men neither to blesse themselves in their prosperity, as if that were a signe of Gods favour, *Zach* 11.5. Nor in their adversity to promise to themselves impunity in another world, because they have their punishment in this world.

Use 4. To exhort to look at things Within us, and From us, for the knowledge of Gods love to us. Within us; 1. The testimony of the spirit, *Rom* 8.16. 1 *John* 3. 24. 2 The gifts of the spirit accompanying salvation, *Acts* 16. 30, 31. 1 *John* 14.18,19. From us; our election of God to be our God, *Psalm.* 73.25.

Doct.

Doctr. 4. All the ſonnes of men are ranked into two ſorts, Righteous or wicked, good men or ſinners, clean or unclean, *Malac.* 3.18. 1 *John* 3.19.

Reaſon 1. From Gods eternal purpoſe to make all the veſſels of the houſe of the world either to honour or diſhonour, *Rom.* 9.21.

Reaſon 2. From the different original root of all men, either fleſh or ſpirit, *John* 3.6.

Reaſon 3. From the two different waies that all men take, *Matth.* 7.13,14. 1 *John* 3.7,8.

Reaſon 4. From the largeneſſe of the two covenants, dividing all men between them, *Gal.* 3.10. & 4.24,&c. *Rom.* 6 14, &c. and 8.1,5.

Reaſon 5. From the integrity of the whole man, required in Gods ſervice: which being wanting, men ſerve the divel, *Matth.* 6.24. *Acts* 26.18. *Coloſ.* 1.13.

Uſe 1. Againſt Purgatory; for preſuppoſe the truth of the doctrine, and there be but two places for theſe two ſorts, to be beſtowed in after this life, *Matth.* 25.32, &c.

Uſe 2. To try what our eſtate is; every one of us belongeth either to one of theſe ſorts, or to the other.

Marks of difference (beſides the former difference mentioned in the reaſons) 1. What people doe we belong to? to ſuch we are gathered after death, *Numb.* 20.24. *Gen.* 25, 17. 2. Where is all a mans delight, *Pſalm* 16. 3. *Pſalm* 26. 5. and 139.21, 22. and communion, *Pſal.* 120.5. thither ſhall he be gathered after death; and not with the contrary, *Pſalm* 26.9. If we delight in men for righteouſneſs ſake, then the more righteous they be, the more we delight in them, *Pſal.* 16.3.

Doctr. 5, All the righteous in the world are alſo good and clean, offering Sacrifices, and fearing Oaths. And all the wicked are alſo unclean, ſinners, negligent Sacrificers, and fearleſſe ſwearers.

Good] as firſt, filled with good Treaſure, *Matth.* 12. 35. Secondly, bringeth forth good fruit, *Matth.* 7, 18. and ſo fitted for good uſes, 2 *Tim.* 2.21, Not ſo the wicked; *Matth.* 12. 35. *Tit.* 1.16.

Clean, Firſt, by imputation of the righteouſneſs of Chriſt, *Ezek.* 36. 25. Secondly, by ſanctification of the ſpirit, *Eſay* 43.3. *Pſalm* 73.1. The wicked are neither *Matth.* 7.23. The ſinner erreth firſt, from the rule or way, *Pſalm* 14.3. Secondly, from the mark or end, *Prov.* 16.25.

Sacrificing, as first, observing Gods statute-worship, Psalm 119. 5, Secondly, setting their hearts and delight, and cost upon it, 1 *Chron*, 29,3, & 21,24, *Gen*, 4,4,

This the wicked either neglect altogether, 2 *Chron*, 15,3, Psalm 119, 155, Or perform perfunctorily, *Malac*, 1, 7, &c,

The righteous fear an oath, first, As not daring to take it in vain, Secondly, as observing it religiously, when taken; *Josh*, 9,19,2 *Sam*, 9,1, Not so the wicked, *Hos*, 4,2, *Jer*, 23,10, *Ezek*, 17,18,19,

Use. For triall of our estates, whether we be righteous or wicked by these fruits.

Eccles. 9. 3, *to* 6.

This is an evil among all things that are done under the Sun, that there is one event unto all; yea, also the heart of the sons of men is full of evil, and madnesse is in their heart while they live, and after that they go to the dead,

4, *For to him that is joyned to all the living, there is hope: for a living dog is better then a dead lyon.*

5, *For the living know that they shall die: but the dead know not any thing, neither have they any more a reward: for the memory of them is forgotten,*

6, *Also their love, and their hatred, and thir envy is now perished, neither have they any more a portion for ever in any thing that is done under the Sun.*

THe fourth thing that *Solomon* observed, and thought it meet to declare from the promiscuous events of all alike unto all, is the evil of it, especially the evil effect of it, in the hearts of the sons of men. Coherence, see in *v*, 1, 2,

Doct. Amongst all the evils that are done under the Sun, this equality of events to all sorts of men alike, It filleth the hearts of men with evil and madnesse, all their life time, even to their death, *v*, 3, As who should say, this maketh them live an ill life, and die an ill death: yea live madly, and die madly, *Moses* and *Aaron* were as wel excluded from *Canaan*, as the unbelieving and murmuring Israelites. *Josias* was as wel slain by an Arrow in battel against his enemies, as *Ahab*; *Nebuchadnezzar* is said to have lived forty years in a victorious raigne, as well as *David*. See many more such like instances in *verse* 1, *Doct*, 3,

This is an evil, first, Afflictive, both to good men, Psalm 73,21, and to evil men, Psalm 112,10, Secondly, Corruptive;

tive; it filleth the hearts of men with first, Evil of wickedneſſe or ſin; ſecondly, Madneſſe, v. 3.

First, evil of ſin. The ground of this evil imagination ſpringeth occaſionally from theſe promiſcuous events, as conceiving they flow from the not guidance of them by providence, 1. Evil imaginations in particular, that the baſeſt life here is better then the beſt life hereafter: confirmed by a Proverb, *A living Dog is better then a dead Lyon*, v. 4. And this they hold forth in four inſtances: First, in ſtay and proviſion of ſupply; The living have ſomething to truſt unto; ſee the Hebrew, v. 4. The dead have neither friends, nor money, nor ſtrength, &c. Secondly, In knowledge even of ſome future things: The living know that they ſhall die; the dead know nothing at all, v. 5. Thirdly, In rewards; The dead have no more a reward, no not ſo much as a memoriall of their good deeds, whilſt they lived, v. 5. But the living meet with ſome reward here, *Eccleſ.* 4. 9. *Heſt.* 6. 3, 10. *Ezek.* 29. 19. Fourthly, in the enjoyment of the objects of their affections, v. 6. their love and their hatred, and envy is now periſhed, *viz.* They have neither affections nor objects of them left; nor any portion in things here below: beyond which they look not, v. 6. Hence the moſt famous of the Heathens have preferred the meaneſt life on earth, above all the hopes they had of another world. *Homer* reporteth of his *Achilles*, He had rather be a ſervant to a poor Countrey clown here, then to be a King to all the ſouls departed. So *Mecænas* in *Seneca* had rather live in many diſeaſes then dye. It is another evil imagination, to think God like wicked men, (to wit, in liking wel of them) *Pſalm* 50. 21. 2 Evil Reſolutions, *Eccleſ.* 8, 11. 1 *Cor.* 15. 32. *Iſai.* 56. 12. 3 Evil ſpeeches and practiſes, *Iſai.* 10, 11. *Job* 3. 1. &c. Mens hearts are alſo ſaid to be filled with madneſſe as well as with wickedneſſe, by occaſion of like events to all: In that they break forth, First, To outragious violence in ſin, *Pſal.* 73. 3, 6. Secondly, To fooliſh vain-glorious boaſting in ſin. The Hebrew word commeth of a root that ſignifieth to praiſe or glory, *Iſai.* 3, 9. And filled they be, with wickedneſſe and madneſſe from this occaſion, all their life time, even to death, *Job* 21. 13. *Pſal.* 55. 19.

Vſe 1. To ſhew a great difference between the righteous and the wicked: The hope of the wicked is only in this life, verſe 4. *Job* 8. 13, 14. But the righteous hath his chiefe

hope and truſt in another, 1 Cor. 15. 19. *Prov.* 14. 32. The wicked had rather live a dogs life here, then hazard his eſtate in another world. If he haſten his death, it is through Satans efficiency; the righteous longeth for diſſolution, *Phil.* 1. 23. The wicked knoweth little of any future thing, but that he ſhall die, *verſe* 5. The godly knoweth that when he dyeth, he ſhall ſee God, ſhall be like him, &c. *Job* 19. 25. 26, 27. 1 *John* 3. 2. The wicked ſhall have reward in everlaſting fire, *Pſal.* 9. 17. but at beſt themſelves look for none. The godly ſhall have a reward in eternal glory, *Iſai.* 49. 4. The wicked ſhall never exerciſe their love any more after this life, nor ſhall ever meet with any thing lovely, *verſe* 6. Though they ſhall not employ their hatred or envy about earthly things here, yet they ſhall both hate God, and envy the happineſſe of his Saints: But the righteous ſhall abound in love to God, and in Gods love to them *Pſal.* 16. 11. We ſhall abound alſo in mutual love to all the Saints and Angels; the greateſt ſtrangers there, will love us better then our beſt friends here, *Pſal.* 17. 15. Our hatred will not be wanting againſt Satan and wicked perſecutors, *Rev.* 6: 10. Our zeal alſo ſhall then abound, (that which is here tranſlated Envy, ſignifieth alſo Zeal, *Iſai.* 37. 32.) The wicked have no portion but in this life, *Pſal:* 17. 14. The portion of our inheritance is after this life, 1 *Pet.* 1. 4, 5.

Uſe 2. Not to miſconſtrue Gods dealings with our ſelves or others: It is a root of Atheiſme, and will make us worſe then the devils: For they believe there is a God, and tremble, *James* 2. 19.

Uſe 3. To teach us not to reſt in a carnal condition, it leaveth us without knowledge, without reward, and without portion.

Eccleſ. 9. 7, to 10.

7. *Goe thy way, eat thy bread with joy, and drinke thy wine with a merry heart; for God now accepteth thy works.*

8. *Let thy garments be alwayes white, and let thy head lacke no ointment.*

9. *Live joyfully with the wife whom thou loveſt all the daies of the life of thy vanity, which he hath given thee under the Sun, all the daies of thy vanity: for that is thy portion in this life, and in thy labour which thou takeſt under the Sun.*

10.

10. *Whatſoever thy hand findeth to doe; doe it with thy might: for there is no worke, nor device, nor knowledge, nor wiſdome in the grave whither thou goeſt,*

Solomon having in the former verſes declared four obſervations which he gathered from Gods diſpenſing like events to all; He now giveth ſome practical directions from the ſame ground: Firſt, That a man ſhould take all the good which the providence of God putteth into his hand, *verſe* 7. 8, 9. Secondly, That he ſhould doe all the good which God putteth into his hand to doe, *verſe* 10.

1. The good which he directeth a man to take, is in the enjoyment of the comfortable uſe of all the bleſſings which God giveth him in this life. Which bleſſings are chiefly five: Firſt, Meat or Bread, It to be eaten with joy, *verſe* 7. Secondly, Wine, It to be drunken with a cheerful heart, *verſe* 7. Thirdly, Garments, and they to be alwayes white. Fourthly, Oyntments, and they not to be lacking to the head, *verſe* 8. Fifthly, The wife beloved, and ſhe to be joyfully lived withall, all the dayes of thy vanity, *verſe* 9.

Reaſon 1. From Gods acceptance of our worke, *verſe* 7.

Reaſon 2. From the portion allotted to us of God, *verſe* 9. eſpecially in the joyfull fellowſhip of his wife.

2. The good that we are any way able to doe, he exhorteth to doe, by a Reaſon from the vacancy and ceſſation of all employment and buſineſſe of minde, and hand in the grave; and the grave deſcribed by our Adjunct, Act, or walking to it, *verſe* 10. *Solomon* here ſpeaketh not in the perſon of an Epicure, but in the name of the holy Ghoſt.

Reaſon 1. From the like ſpeeches in the like ſenſe ſpoken often before in his own perſon, *Chap.* 2. 24, & 3, 12, 13, 22, & 5, 18, 19, & 8, 15.

Reaſon 2. Epicures are not wont to ſpeak ſo Religiouſly, Firſt, Of life as vanity; which *Solomon* here doth feelingly, *verſe* 9. Secondly, Of the dayes of our life as Gods gift, *verſe* 9. Thirdly, Of the courſe of our life, as a journey to the grave, *verſe* 10. Fourthly, Of our love to our wives, and fellowſhip with them conſtantly, avoyding ſtrange luſts, *verſe* 9.

Object. But garments alwayes white, and wife alwayes joyed in, it ſeemeth to deny faſts at any time.

Anſw. *Solomon* ſpeaketh not of extraordinary times, and duties, but of ordinary courſe.

Doctr. 1. The uncertainty of outward events calleth all men to take all the good, and to doe all the good that God putteth into their hands all the dayes of their life. Of the former part now. *Eccles.* 3. 12, 13, 22, & 5, 18, 19, *Acts* 2. 46. & 14, 17. [*à minore*] yet it holdeth in heathens also, *Psal.* 104. 15. The Jewes in cheerfulnesse used white garments, *Luke* 16. 19. *Prov.* 5. 19. for joyful love of wife. Times of humiliation are not ordinary, so also times of Apostacy are excepted, *Hos.* 9. 1.

Reasons of the former part of the Doctrine, 1. From the contrary walking of wicked men, fretting and vexing themselves with the promiscuous dispensation of outward events; and filling their hearts with wickednesse and madnesse, upon that occasion, *verse* 3. to 6.

Reason 2. From Gods acceptance of our worke herein. It is acceptable to God, that we should use cheerfully what God giveth freely and cheerfully, *Psal.* 145. 16, *Deut.* 26. 14. for First, It is an improvement and use of the creature to that end God gave them, *Psal.* 104. 15. And so a fulfilling of one part of the third Commandement. Secondly, The contrary is wearinesse to God, not to accept and use the gifts he offereth, *Isai.* 7. 10, to 13. In which respects not only godly men, but all men are bound to cheerful acceptance of Gods goodnesse, without sadnesse and mourning.

Reason 3. From the portion which God giveth us in this life for our outward man (as his grace for the inner man.) 2 *Cor.* 12. 9. First, it is Gods gift, and a measurement, *Eccles.* 5. 18. His talents are to be employed. Secondly, it is our substance, supplying our wants and losses, *Acts* 20. 24. He is a poor man in the midst of abundance, that wanteth this, *Eccles.* 5. 19, 20. Thirdly, it is that, by occupying of which we encrease our estates, *Neh.* 9. 15. In speciall manner, this to be a mans portion, is attributed to a mans joyfull life with his wife, *v.* 9. As who should say: The best portion a man can have with a wife, is a joyfull life with her all his daies; as if he had no portion without this, whatsoever wealth, or friends, or beauty, or parts, he had with her; without this joyfulnesse with her, it were no portion at all, *Prov.* 5. 18. It is a portion, first, as given of God, *Eccles.* 5. 19. [*Prov.* 19. 14.] Secondly, for a stay and support of his life, *Gen.* 2. 18. Thirdly, to imploy for his further advantage, *Prov.* 31. 11, 12.

Reason

Reaſon 4. From the wearisome vanity of this life, without making uſe of the comforts of it, v. 9. *Pſalm* 78. 33. Vanity firſt of brevity, *Pſalm* 39. 5, Secondly, of vanity or emptineſſe, *Pſalm* 39. 6. *Eſay* 55. 2. Thirdly, of diſappointment or fruſtration, *Eſay* 49. 4. Fourthly, Corruption, Rom. 8. 20, 21.

Reaſon 5. From the neceſſary ſupport of a man in his labours, v. 9. This comfortable uſe of the creatures, is as Oyle to the wheels, *Neh.* 8. 10.

Reaſon 6. From the gift of every day of our life to us from Gods hand, v. 9. *Job* 14. 5, *Pſalm* 31. 15. *Acts* 17. 26. Therefore every day ſome refreſhing.

Uſe 1. To teach the children of God to take *Solomons* counſel here; for to them it is chiefly given, whoſe work God accepteth; In ſeeking reconcilement with God, and fellowſhip in his Chriſt and Kingdom, *Matth* 6. 33. 1 *Tim.* 4. 3. *Tit.* 1. 15. *Hoſ.* 9. 1.

Rules to doe it ſafely; Obſerve, Firſt, two Rules of piety: Prayer before, 1 *Tim* 4. 4, 5. and Thankſgiving after, *Deut.* 8. 10. Secondly, a Rule of juſtice; thine own, not the bread of Idleneſs, Oppreſſion, Deceit, *Prov.* 31. 27. & 4. 17. & 20. 17. 2 *Kings* 4. 7. Thirdly, a Rule of ſobriety, Luke 21. 34. Fourthly, a Rule of wiſdom, 1. Regarding the end of meat and drink, which is ſtrength and cheerfulneſſe, *Eccleſ.* 10. 17. Of Apparel, is beſide, 1 Neceſſity, 2 Comlineſs, 3 Adorning the inner man of the heart, 1 *Pet.* 3. 3, 4. 2 Regarding future times and poſterity, *Prov.* 21. 20. 3 In frugality, ſaving remnants, *John* 6. 12. Fifthly, a Rule of charity and mercy, in miniſtring part to others that want neceſſaries, *Neh.* 8. 10.

Uſe 2. To ſtir up Chriſtian yoke-fellowes eſpecially to this duty. *Meanes*. Firſt, uprightneſſe of heart, *Job* 20. 5. Secondly, care of mutual pleaſing, 1 *Cor.* 7. 33, 34.

Uſe 3. To take heed of grieving Gods ſpirit, which taketh ſuch care for our refreſhing, *Epheſ* 4. 30.

Uſe 4. To ſtir up to a Chriſtian ſtate and courſe; It is not a way of melancholy, but ſeaſonable chearfulneſs.

Uſe 5. To teach us to look at this life as vanity, and all the daies of it; and therefore to lay up an enduring ſubſtance, in the life to come, *Hebr.* 10. 34. and patiently to bear many diſappointments in this life.

Uſe 6. To look at every day as a gift from God, *Lam.* 3. 23. and therefore to employ it to his advantage.

Eccleſ

Eccles.9. v. 10.

10. *Whatsoever thy hand findeth to do, do it with thy might; for there is no worke nor device nor knowledge, nor wisdom in the grave whither thou goest.*

THe Doctrine from this and the three former verses was this: That the uncertainty of outward events calleth all men to take all the good, and to doe all the good that God putteth into their hands; all the daies of our life. Of the former part, to wit, of taking all the good, hath been spoken in the three former verses: It remains now, to speak of doing all the good that God putteth into our hands all the daies of our life.

Whatsoever thy hand findeth to doe, implieth three things: First, that which falleth within our Calling or Commission, or Authority, as *Gen.16.6.* Unlawfull things, or things lawfull but out of our Calling, are not to be done though they be in our hand, *Micah* 2.1. Secondly, that which falleth within the compasse of our power and ability, as the phrase is used, *Gen.*31.29. Otherwise, though it be in our calling, yet having power, we may omit it, 2 *Sam.*3.39. Thirdly, that which God giveth us opportunity and occasion to doe, as the phrase is used, 1 *Sam.*10.7. *Gal.6.*10. *Eccles.*11,2,6.

Reason 1. From the vacancy and cessation of all business in the grave whither thou goest; as in the Text.

No work] no performance, or accomplishment of any business. *No device*] The Hebrew word signifieth two things: First a device or cunning engine, 2 *Chron.*26.15. Secondly, an account, as *Eccles.*7.27. Both here meant: In the grave there is no ability or opportunity, either to devise or invent any good; Or, to make up, or cast up any accounts.

Nor knowledge] to understand truth or falshood, good or evil. *Nor wisdom*] to consider of any good ends, or of any good means leading thereto.

Reasons 2. From the love which we owe to God, and the measure of it, which is with all our might, *Deut.6.*5.

Reason 3. From our stewardship, and Gods Lordship of that which God putteth into our hands. The work is the Lords as our soveraign master, 1 *Cor.* 16. 10. Church work, *Jer.*48.10. Warlike execution, 1 *Sam.*14.45. wrought with God, *Col.*3.23,24. Servants work; we are but Factors for him. There is an heavy curse upon negligence in his work, *Jer.*48.10.

Use

Uſe 1. To reprove, firſt, inordinate walking without a calling, when the hand findeth nothing to doe, *Matth* 20. 6. Secondly, negligence in a calling, where the hand putteth not forth his might, *Prov.* 10. 4.

Uſe 2. To exhort all men to a conſcionable faithfulneſſe and diligence in all the worke their hand findeth to doe. The three reaſons in the Text are as ſo many motives: Beſides, Firſt, Satan beſtirreth himſelfe buſily, and ſetteth all his inſtruments aworke to choake the worke of reformation, with ſtore of tares. Secondly, The more improvement of our talents here, the greater will our reward be in heaven, *Luke* 19. 16, 17, 18, 19. yea, it will aſhame us to receive ſuch a plenteous recompence of reward for ſo ſmall ſervice. There will be reſt enough in the grave, *Iſai.* 57. 2. And recompence enough in Heaven, 1 *Cor* 15. 58. Thirdly, the hands of our fellow-labourers faint in *England*, what through multitude of variety of worke, and what through miſts and fogs of temptation about them, *Neh* 4. 14.

Uſe 3. To teach men to finiſh and perfect their accounts with God and man here, for their is no perfecting accounts in the grave, *Luke* 16. 2.

Uſe 4. To look at the whole courſe of our lives as a journey to the grave, whether we go to worke, or to meat, or to Sea, or to Church, or to Law, or to Field; to the grave we are going, Which is a matter, Firſt, Of Admonition to carnall perſons to haſten ſpirituall preparation. Secondly Of conſolation to the godly, and warning alſo againſt ſecurity, *Rom* 13. 11.

Eccleſ. 9. v. 11.

11. *I returned and ſaw under the Sun, that the Race is not to the ſwift, nor battell to the ſtrong, neither yet bread to the wiſe, nor yet riches to men of underſtanding, nor yet favour to men of skill; but time and chance happeneth to them all.*

IN the former Chapter *Solomon* had obſerved this vanity that it often befalleth the righteous according to the worke of the wicked, and to the wicked according to the worke of the righteous, verſe 14 This vanity *Solomon* hath amplified in the latter end of the former Chapter, and in the former part of this Chapter, by ſundry arguments. Amongſt other arguments he amplified it with this obſervation, that all events fall alike to all, to the good, and to the evil,

evill, cleane and uncleane, holy and prophane. And leſt it ſhould be ſaid that godlineſſe or holineſſe and uncleanneſſe make no great difference in mens actions, but as *Rabſhakeh* ſaid, wiſedome and ſtrength are for the warre, (*Iſai.* 36.5.) ſo events fall out, as wiſedome and ſtrength, ſwiftneſſe (or ſpeed), skill (or knowledge) doe direct them, *Solomon* here denyeth that, and telleth us, It is not in the power of the likelyeſt meanes to attaine their ends; or to effect their worke. And this he ſheweth us in five inſtances. 1. The Race is not to the ſwift. 2. The battle is not to the ſtrong. 3. Bread is not to the wiſe. 4. Riches are not to men of underſtanding. 5. Favour (either of Princes or people) is not to men of knowledge. And beſides he proveth it, Firſt, By a reaſon or cauſe thereof in God, Taken from the over-ruling power of the higher cauſe or Agent Gods diſpoſing of time and chance; for ſaith he, Time, or Chance, or Occurrence commeth to all theſe. The word tranſlated Chance, here, is tranſlated Occurrent (or occurrence) 1 *Kings* 5.8,4. Secondly, By a reaſon or cauſe in man, his ignorance of his time: which is amplified by the calamity or miſery following it, verſe 12.

Doct. 1. Men of the beſt abilities and ſufficiences for any worke, doe often meet with the like events and diſappointments, as they doe that want them. Swifteſt men and horſes, are ableſt and moſt ſufficient and moſt fit for the Race: yet the Race is not to the ſwift; why then it is to them that want ſwiftneſſe; it is to the ſlow. The ſtrong are beſt able to win the Battle, yet the battle is not to them; why then it is to the weake: Men of wiſedome are moſt like to caſt about for meanes of ſubſiſtance, for bread: Prov 21.20. yet bread is not to the wiſe: and then it is to ſimple people. Men of underſtanding are moſt likely to attaine riches; yet riches is not to them, but to ſhallower heads. Men of knowledge are moſt likely to win favour from high and low: yet favour is not to men of knowledge, but to ignorant men, *Pſal.* 33.16,17. *Amos* 2.14,15,16. 1 *Sam* 17.50 2 *Cor.* 11.27.

Reaſon 1. Becauſe chance (or occurrence) commeth to all theſe, that is, ſome occurrence which Gods providence caſteth in by the way, that diſappointeth all the moſt likely meanes and abilities. As the ſtone that was caſt out of *Davids* ſling, chanced by Gods providence to fall and to ſinke

stake into *Goliahs* fore-head, 1 *Samuel* 17. 49.

Reasons why God doth cast in such Occurrences. 1. From his own soveraigne prerogative, in disposing of all events and effecting all works, *Ephes.* 4.11. To make a thing be, is the act and name of *Jehovah*, which he will not communicate to the creature, *Isai* 42.8. *Lament.* 3.37. Hence in a mans own strength, no man prevaileth, 1 *Sam* 2.9.

Reason 2. From the Creatures abuse of his talents; First, Either by confidence in them without God, *Isai* 10.12, to 29. *Ajax* thought it was for cowards and weaklings to call upon God for succour, not for him, whence he was foiled: Secondly, Or by arming them and using them against God; *Amos* 2.12, to 16.

Reason 2. From the time that God hath set to all a mans successes and changes. Time is sometime put for the variety of conditions and changes of good or evill that befall men as *Psalm* 31.15. so here. Now when these times or changes come, no meanes that the creature can use can prevaile to withstand. *Jer* 46.17.

Use 1. To discourage us from confidence and boasting in our gifts and parts, *Jer* 9.23. & 17.5, 6. 2 *Chron* 25.8. God can easily disappoynt us, First, Either by taking away our power to use our Parts, *Amos* 2.14, 15. Secondly, Or by taking away our will to use them, 2 *Sam* 3.18.21, 22. Thirdly, Or by giving greater parts, (at least for the present) to our adversaries, *Isai* 30.16. Fourthly, or by casting in some casual event, 1 *Kings* 22.34. Fifthly, Or by sending some unseen Angels to crosse us, and to help our adversaries, *Josh.* 5.13, 14. It is a like vanity to boast in our gifts and parts (ascribing our good successes to them) after Atchievement of our ends and desires, as in confidence in them before hand *Amos* 6.13. *Psal* 44.3.5, 6, 7, 8.

Use 2. To prevent the discouragement of such as want gifts and parts or meanes, 2 *Chron* 14.11. 2 *Cor* 12.9. It may moderate our feares in times of strong and formidable assaults against us, *Isai* 51.12, 13. It is a forgetfulnesse of God to feare creatures; It may support us also in our weake provisions and strength against Winter-journeyes, huge stormes and tempest, &c. *Psal* 46.1.3. & 93.3, 4. The safety of Mariners and Passengers lives and estates, lyeth not on Ropes or Cables, Anchors, or Ships, Guns or Weapons, but in the name and hand of the Lord; he swadleth and ruleth the Sea, *Job* 38.9, 10, 11. *Use* 3.

Vſe 3. To remove the vulgar conceit of fortune and chance out of this place. It is nothing but Gods diſpoſing of occaſions and events caſual to us, but counſels to him; what is chance to others, is the Lord to *Job*, *Job* 1.21. Chances are as much in Gods hand as Times, *Pſalm* 91.10. And therefore to bear all chances that befall us, as befalling us from the wiſe hand and providence of the Lord.

Eccleſ. 9. v. 12.

12. *For man alſo knoweth not his time; as the Fiſhes that are taken in an evil Net, and as the birds that are caught in the ſnare, ſo are the ſons of men ſnared in an evill time, when it falleth ſuddenly upon them.*

Solomon had ſaid in the former verſe, that it is not in men to attaine the ends which they are beſt furniſhed with ſufficiency of abilities to attain, v. 11.

A double reaſon or cauſe he giveth thereof: Firſt, one in God; Times and chances are in the hand of God, and He cauſeth them to fall upon men, in all their waies, v. 11. Secondly the other in man; his ignorance of his time, the time that he ſhould take for every action, though he be fitted with ability to performe it, v. 12. [But this was formerly ſpoken to by *Solomon* in Chap. 8. 6.] Therefore this verſe may rather be taken as an amplification of the reaſon given in the former verſe. There it was ſaid, Men are often diſappointed, becauſe time and chance befell all their actions and affaires: and that he amplifieth by an argument of equals; Time alſo falleth upon man himſelfe, and chance therewith; and this ſet forth by the adjunct, ignorance of man, of what times ſhall befall him; And that amplified by the miſery which thereby falleth ſuddenly upon man; and that ſudden miſery is ſet forth by a twofold compariſon, Firſt, Of Fiſhes taken in an evill Net; Secondly, of Birds taken in a ſnare.

Doct. The ſons of men are commonly ignorant and uncertain of the times that do befall them, *Gen* 27.2. *Acts* 20.22. *James* 4.14. *Prov* 27.1. *Eccleſ.* 11.2.6.

Reaſon 1. From the Lords pleaſure to reſerve this as a ſoveraign prerogative in his own power, *Acts* 1.7.

Reaſon 2. To train up his ſervants to a childlike dependence on Gods will, *James* 4.14,15. alſo to a watchfull preparation for ſudden changes, *Mark* 13.35,36; *Luke* 12.35.

to

to 40. Likewiſe to fruitfulneſſe in doing all the good we can find to doe for the preſent, *Eccleſ* 9, 10. & Chap 11.2.6. Beſides, to the obedience of faith, and to follow God blindfold. Foreknowledge of croſſe events hindreth obedience; *Jonah* 4.2. Fore knowledge of good events maketh obedience mercenary, as *John* 6.26.

Reaſon 3. To ſurpriſe wicked men with ſudden judgements; as Birds in an evil ſnare, and Fiſhes in a Net, *Pſal* 37. 13, & 73.18,19; *Dan* 5.5,6.

Uſe 1. For a ſad warning to wicked men, not to continue in ſuch an eſtate; they know not what ſhall befall them, what times ſhall come upon them: but what evill doth come will be ſudden calamity, *Job* 21.13. 1 *Theſſ* 5.2,3.

Uſe 2. To reprove the vanity and impiety of ſuch as conſult with witches about the events of things, and the times that ſhould come over them; What got *Saul* by the Witch of *Endor*; or *Haman* by Sorcery? or *Balack* by *Balaam*?

Uſe 3. To learne us an holy uſe of our ignorance of our times, according to Gods ends mentioned in the ſecond Reaſon.

Eccl. 9. v. 13. *to* 18.

13. *This wiſedome have I ſeen alſo under the Sun, and it ſeemed great unto me:*

14. *There was a little City, and few men within it, and there came a great King againſt it, and beſieged it, and built great bulwarkes againſt it.*

15. *Now there was found in it a poor wiſe man, and he by his wiſedome delivered the city, yet no man remembred that ſame poor man.*

16. *Then ſaid I, wiſedome is better then ſtrength: nevertheleſſe the poore mans wiſedome is deſpiſed, and his words are not heard.*

17. *The words of wiſe men are heard in quiet more then the cry of him that ruleth amongſt fools,*

18. *Wiſedome is better then weapons of War: but one ſinner deſtroyeth much good.*

Solomon having obſerved in verſe. 11. that *the battle is not to the ſtrong; bread is not to the wiſe*: In theſe two verſes he giveth an inſtance of the diſappointment of great ſtrength (by ſuch a ſubject as was leaſt able to reſiſt it) to wit, by weake meanes in a weake ſubject; and of the neglect of ſuch

a wise man. The weake subject is, first *A little City*, secondly, *few men in it*. The great strength against it, First; *There came a great king against it*; secondly, *he besieged it*; thirdly, *he built great bulwarks against it*, v. 14. The weake meanes, *A poor wise man found in the City*, and *by his wisedome delivered the City*, v. 15. Which act of the poor man is amplified by the slender requital of that poor man, expressed in an argument *à Diversis*: yet *no man remembred that poor man*, v. 15. All which passages, *Solomon* setteth forth, first, by the Adjunct *wisedome, great wisedome*, which he observed in it, v. 13. Secondly, By the wise observations which he gathered from it: First, that wisedome is better then strength. Secondly That a poor mans wisedome is neglected, v. 16. Thirdly, that the words of the wise are more heard in quiet, then the cry of a Ruler among fools, v. 17. Fourthly, That wisedome is better then weapons of war. Fifthly, that one sinner destroyeth much good, v. 18.

Doct. It is a matter of much wisedome (or a matter affording much wisedome to the observers of it) A little City of small strength, and few inhab[illegible], besieged by a great King, with strong Bulwarks, to [illegible]reserved and delivered by one poor man; and yet the poor man to be neglected. So *Abel* (in *Beth-maacha*) by a wise woman, 2 *Sam.* 20. 15. *&c. Samaria* by *Elisha*, 2 *Kings* 7. 1, *&c. Hierusalem* by *Isaiah* 2 *Kings* 19. 2, &c. *Thebes* by *Epaminondas*, *Lampsacum* from *Alexander* the great by *Anaximenes*. *Syracuse* by *Archimedes* from *Marcellus*. *Alexandria* by *Anatolius* from the Roman forces. See *Valer. Max. l.* 7. *c.* 3. *Euseb. lib.* 7. *c.* 26.

Reasons of this power of wisedome: First, Gods pleasure to magnifie and exalt gifts of mind above gifts of body; as the soule it selfe is more excellent then the body, *Prov.* 21, 22. *Eccles.* 7. 19. Secondly, From the wisedome of spirituall Wisedome, to entrust God with the cause of the City it selfe, 2 *Chron* 20. 12, 15. *Prov.* 18. 10. [*Prov.* 30. 26.]

Reason of neglect of the wise poor: First, the envy of the rich; Secondly, the conceit of his want of meanes to get any wisedome but by some chance hapning on a good course, *Matth* 13. 54, 55. Thirdly, from the vanity incident to all the good things of man by the Fall; *Eccles.* 1, 2. Fourthly from the wisedome of God to prevent a poor wise mans pride.

Use 1. To teach wise men to observe the greater wisdome in

in the greater passages of humane affaires, by weaker means verse 13. Where God soweth much, we should reap the more.

Use 2. To teach us, Wisedome is better then strength or weapons of war, v. 16.18,

Use 3. To observe the neglected condition of a poor wise man, v. 15,16.

Use 4. To observe a time of silence and quietnes, wherein to utter words of wisedome.

Use 5. To teach us that as one poor wise man may doe his Countrey much good; so may a sinner by his wickednesse do his Countrey much hurt, v. 18. *Achan* did much hurt, *Josh* 7.11, 12. *Jonah* also, though a good man, yet erring out of the way, and wandring in sin, *Jonah* 1.11.

Reason. From the contagion of sin, 1 *Cor* 5,6. The troublers of *Israel*, are the sinners in *Zion*, 1 *Kings* 18.17,18,

Eccles, 10 v. 1.

1. *Dead flies cause the ointment of the apothecary to send forth a stinking savour; so doth a little folly him, hath is in reputation for wisedome and honour.*

Solomon having shewed the vanity incident to the wisedom of a poor man, to wit, 1. To be neglected, not heard; Secondly, if heard, and followed, yet he to be forgotten, Chap 9.v.15,16. In this verse he sheweth the vanity incident to the wise man, who is also honourable, to a man in reputation for wisedom and honour, which is, to be blemished with a little folly; and that little folly to be like a dead flye corrupting a precious box of Ointment. So this little folly to corrupt and blemish the excellency of wisedom in an honourable person.

In the Text three things are compared with three: First, a man of reputation for wisedome and honour with the precious Ointment of an Apothecary. Secondly, a little folly, with a dead flye. Thirdly, the evill which a little folly doth to such a wise honourable man, with the evill which a dead flye doth to precious ointment; which is double יבאיש causeth it to putrifie, ויתן causeth it to send forth a putrified savour.

Doct. As an honourable wise man is like an Apothecaries precious Ointment, and a little folly like to a dead flye; So is the corruption with a dead flye causeth in that ointment

ment, like the hurt which a little folly doth to an honourable wise man.

The Apothecaries precious Ointment excelleth, First, in quality, as Odour, *John* 12.3. perfuming a whole house, *Cant* 1.3. and Colour, *Psal* 104.15. Secondly, in manner of skilfull confection. Thirdly, in efficacy or vertue, for healing and refreshing, *Prov.* 27.9. So doth the wisedome of an honourable wise man excell, first, in odour; it sendeth a sweet perfume all the Countrey over, 1 *Kings.* 3.28. Secondly, In colour, causing the face to shine like an ointment, *Eccles.* 8.1. *Acts.* 6.15. Thirdly, in manner of skilfull confection: Fourthly, in efficacy and vertue, *Prov.* 27.9.

A little folly is like a dead flye; like, first, in quantity; both little. Secondly, in quality; both of them, 1. Base and contemptible; 2. Unprofitable; 3. Noysome and troublesome, *Psalm.* 78. 45. *Exod.* 8. 24. A living flye is no better, a dead flye baser, [as in alike, *Eccles.* 9.] As a dead flye causeth a precious Ointment to putrifie, and to send forth an evill savour: So doth a little folly corrupt and dishonour an honourable wise man.

Pineda marvelled how a dead flye should so much corrupt a precious Ointment, seeing he found it not so in his countrey. But there is a difference, first, of flies; which in Eastern Countryes are many of them more venemous and noysome, *Psalm.* 78. 45. Secondly, of Ointments which in those Countreys are more pure and precious, which in ours are more grosse and greasie; they annoynted their heads and faces, *Matth.* 6.17. *Eccles.* 9.7.

Solomons folly in loving strange women corrupted his spirit to take them as wives and concubines: then to tolerate their Religion: then to adorne it with countenance of goodly Temples, and with maintenance of Priests and Sacrifices. Whence the Mount *Olivet*, on which their Temples were built, was call'd the mountain of corruption, 2 *Kings.* 23. 13. yea it corrupted all *Israel* and *Judah*.

A pang of folly, in *David*, so weakned his reputation, as offended all *Israel* with the savour of it, and caused a great rebellion against him.

A little folly in *Asa* banishing the Prophet, in *Jehosophat* making affinity with *Ahab*, in *Uzziah* offering Incense, in *Hezekiah* shewing his Treasures, in *Josiah* going to war against Pharaoh Necho, corrupted, and dishonoured the Government

vernment of them all.

Reaſon 1. From a more obſervable defilement of the moſt pure and precious things, as in the pureſt cleare linen the ſmalleſt ſpot is ſoon eſpied.

Reaſon 2. From the vanity which God ſeeth it meet the beſt gifts and parts ſhould be ſtained withall, *Iſai.* 23.9.

Uſe 1. To exhort men of place and honour to ſeek after wiſdom: both together maketh them as precious Oyntment. Folly in dignity is a great deformity, *Eccleſ.* 10.6. *Prov.* 26.1,8.

Uſe 3. To teach wiſe men not to beare with themſelves in little follies, muchleſſe in great.

Uſe 3. To teach wiſe and honourable men to make account of an houre and power of temptation, and to deny and ſuſpect themſelves, that God may be pleaſed to keep them from falling ſhamefully.

Eccleſ. 10.2,3.

2 *A wiſe man heart is at his right hand, but a fools heart at his left.*

3 *Yea alſo when he that is a fool walketh by the way, his wiſdom faileth him, and he ſaith to every one that he is a fool.*

THeſe words prevent an Objection which might ariſe from the former.

Object. If the wiſdom of the poor, and of the rich are ſubject to ſuch vanities (as have been ſhewed in the end of the former Chapter, and in the beginning of this) then where is the excellency of wiſdom above folly?

Anſw. In two things: firſt, in placing of the heart; the heart of the wiſe is at his right hand; of the fool at his left, *v.* 2. Secondly, In the failing of a fooles heart in his ordinary courſe and way, and thereby bewraying himſelfe openly to be a fool, *verſe* 3.

Doctr. 1. There is a great difference between a wiſe man and a fool, in the placing and carrying of their hearts. It is not to be thought there is any obſervable difference in the heart of a wiſe man and of a fool; for then ſome Anatomiſts would have obſerved it. But the heart is put Metonymically for the minde, judgement, and will of a man. And the Right and Left hand are put Metaphorically. The meaning is, Firſt, A wiſe man doth not ayme at ſiniſter

ends in his work, *Matth.* 6.3. He aymeth ſincerely at the glory of God, and the good of himſelf and others. A fooliſh Phariſee [Chriſt calleth them ſo, *Matth.* 23. 17,19.] he doth all to be ſeen of men, *Matth.* 6.2,5,16. 2 *Kings* 10.16. or for ſome ſelfiſh end or other. Secondly, A wiſe man carryeth his thoughts and workes with ſtrength and dexterity. As the Right hand is counted ſtronger then the Left: ſo what is wrought with ſtrength is attributed to the Right hand, *Pſal.* 118,15,16, & 98, 1. Thirdly, A wiſe man may be ſaid to have his heart at his Right hand, in that he taketh all things in the faireſt and beſt ſenſe from God or man, *Pſal* 119.75. *Matth.* 1. 19. On the contrary a fool makes a ſiniſter conſtruction of that which is well meant from God or man, 2 *Sam.* 10.2,3, *Eccleſ.* 8.11. *Pſal.* 50.21. *Rom.* 2.4,5. Fourthly, The Right hand is a place of preheminence and bleſſing, *Gen.* 48.14,17,18,19. In which reſpect a wiſe man taketh wayes of preferment to higheſt honour before the moſt high, *Prov.* 15.24, & 10,20,21, & 12, 26. *Matth.* 25.33. And for carrying on their hearts in their courſe of life, there is great difference, between the wiſe and the fool. The fool in his ordinary and daily courſe of life, (which in *verſe* 3. is called his way) his heart faileth him, and faileth him ſo farre that he expreſſeth and diſcovereth his folly openly to all that obſerve him. Not that *Solomon* here ſpeaketh of a natural fool, that as he walketh in the Streets, diſcovereth to all that he is a fool by his looks and geſture: *Solomon* ſeldome or never ſpeaketh of them in all his writings: but he ſpeaketh of a carnal wicked man, deſtitute both of ſpiritual wiſdome, and wiſdome fit for his calling: And the words may according to the Text be tranſlated, "yea alſo as he that is a fool walketh in his way, his heart "faileth him, and he ſaith to all men, he is a fool, *Pſal.* 36.1. 2 *Tim.* 3.9. 1 *Tim* 5.24,25,

Reaſon 1. From the deep deceitfulneſſe and weakneſſe of the heart, unleſſe the Lord dwell in it, ſtrengthen it, keep it, and guide it; *Jer.* 17.9. God is the ſtrength of the godly wiſe mans heart, *Pſal.* 73. 26. But in an hypocrite (much more in an open wicked man,) his heart is empty at his beſt: and being empty, Satan will ſoon repoſſeſſe him, and hurry him to open offences and miſcarriages, *Matth.* 12, 44,45:

Reaſon 2. From the failing of the heart the way will be openly

openly vaine, and fooliſh, and wicked. *Tear.*

Uſe 1. To teach us not to neglect wiſdome, though a poor mans wiſdome be deſpiſed, and he forgotten: and an honourable mans wiſdome is corrupted with ſome dead and ſtinking flye, ſome time or other. For though this be true; yet there is great preheminence in a wiſe man above a fool, as both theſe verſes ſhew.

Uſe 2. For tryal of a wiſe man and a fooliſh, according to the different placing of a mans heart on his right hand or left. [This to be amplified according to the eſtate of the preſent Auditory.]

Uſe 3. To teach us not to truſt in our own hearts, we are then fools, *Prov.* 28.26. Our hearts are empty naturally; and empty hearts will fail us and proclaime our folly. It is good to have our hearts filled with Chriſt, with his ſpirit, and with his grace, *Eph.* 3.17. *Heb.* 13.9.

Eccleſ. 10. 4.

4 If the ſpirit of the ruler riſe up againſt thee, leave not thy place: for yeelding pacifieth great offences.

Solomon having obſerved, that one dead flye and one little ſtrain of folly ſtaineth the reputation and honour of wiſe men of high place, he proceedeth in the reſt of this Chapter to declare what thoſe dead flyes or vanities be in particular throughout this Chapter. But to prevent diſloyall thoughts, which thereupon might ariſe in the heart of carriage of Subjects towards their Governours, he hedgeth in his diſcourſe with a two-fold direction and inſtruction. Of loyalty, 1. One in the beginning of his diſcourſe, v. 4. 2 The other in the end of it, *verſe* 20.

Parts of the verſe, 1 A direction to a right and loyal carriage of a mans ſelfe in caſe the ſpirit of the Ruler riſe up againſt a man; If ſo, yet leave not thy place. 2. A reaſon of it, from the benefit of a better courſe: for yeilding pacifieth great offences.

Doct 1. The riſing of the ſpirit of a Prince againſt a Subject, doth not give leave to a Subject to leave his place; but calleth him rather to lay downe his ſpirit. The ſpirit of a Prince is not a ſudden paſſion, but an habitual Bent of diſpleaſure [For ſpirit is an habitual Bent, *Prov.* 18. 14. *Num.* 5. 14.] His place is not meant of place of habitation chiefly, for in times of deep and bitter diſpleaſure, it is a lawfull to

leave the countrey, 1 *Kings* 19.1,2,3, &c. *John* 4.1, 3. Nor the place of a mans office, if the office be civil and such as a man may lay down and leave without sin against God, but detriment to himselfe. For if the leaving of a mans civill office may prevent the danger of his life, it were better laid down with safety then kept with displeasure and peril. But by place is meant the relation of a Subject, his Loyalty, 1 *Sam.*24.4, & *Chap.*26,11. *Place* is by the Septuagint translated τάξιν, *Job.*38.12.

Reason 1. From the ground and foundation of Authority and subjection between Prince and People: Which is, First, An Ordinance of God, *Rom.*13.1,2. Secondly, The Covenant of the people confirmed by the Oath of God between them, *Eccles.*8.2. 2 *Sam.* 5.3. 2 *Kings* 11. 17. Until therefore the body of the people do finde such great cause of complaint of their Ruler as to have broken the fundamental Articles of their Covenant, the Rulers transgression of his course and duty to the Subject is no cause of discharge of the subjects duty to him.

Reason 2. From the benefit and efficacy of yeilding; it pacifieth great wrath, *Text.* Yeilding in soft answers, *Prov.* 15.1. And in actual submission to his will, *Prov.*25.15.

Use 1. To teach us not to rise up in our spirits against Rulers, if they should rise up against us. It is not lawfull for us to leave our place of subjection and Loyalty: which dissolveth the relation or the exercise of it. Which argueth it is not lawfull for servants to run from their Masters, for therein they dissolve their relations, *Gen.* 16. 6, &c. 1 *Pet.*2.18, &c. unlesse there be perill of life or limb to the servant.

Quest. Whether may it be lawful for a State to rise against their King or Ruler?

Answ. First, not for every injury to the State, which may stand with the safety of it. Secondly, in atrocious evils they may oppose him, 1 *Sam.* 14.44,45. & 22.17, Thirdly, Tyrant *sine Titulo*, they may depose, as *Athaliah*, 2 *Kings* 11 12, 16. Fourthly, Subverters of the safety of the State, they are first by all gentle means to reduce and heale. If all other remedies be hopelesse, they may *Curate, Ne quid Respublica Detrimenti capiat.*

Use 2. To quiet and subject our hearts to an holy yielding unto God in all Afflictions, *Psal* 119. 75. 1 *Sam.*3. 18. 2 *Kings* 20.19.

Eccles.

Eccleſ. 10. 5,6,7

5 *There is an evil which I have ſeen under the ſun, as an errour, which proceedeth from the ruler.*

6 *Folly is ſet in great dignity, and the rich ſit in low place.*

7 *I have ſeen ſervants upon horſes, and Princes walking as ſervants upon the earth.*

IN theſe verſes *Solomon* noteth, the firſt of thoſe dead flyes which will putrifie the reputation and wiſdom of Princes; and that is, the miſ-imployment of their favours and honours. Where,

Firſt, the men advanced are, 1. Fooles, yea folly it ſelfe, 2. Poor men, in oppoſition to rich. 3. Servants. Thoſe debaſed are, 1. Wiſe, in oppoſition to fooles. 2. Rich, not only, in outward eſtate, but in parts and gifts fit for government. 3. Princes.

Secondly, the miſ-imployment or miſplacing is, 1. Folly in great dignity; Rich in low place. 2. Princes walking as ſervants; ſervants riding on horſ-back like Princes.

Thirdly, the cauſe of this: the face or countenance of the Prince to the one againſt the other.

Fourthly, the vanity of it; it is, 1. An errour. 2. An evil errour.

Doctr. 1. It is an errour, and an evil error, that proceedeth from the face of a Ruler, the advancement of mean and weak men, and the debaſement of able and noble perſons. *Doeg* an *Edomite* advanced, 1 *Sam.* 22.9. *Haman* an *Amalekite*, *Heſt.* 3.1.

Reaſon of this errour. Firſt, fellowſhip of Princes in their education with vain perſons, 1 *Kings* 12. 8. It was a great error in *Solomon*, to make no better choyce of his ſonnes School-fellows, and Play-fellows. Secondly, Princes indulgent reſpect to ſervants brought up under them, *Prov.* 29.21. Thirdly, the ſervitude of ſome Princes to their paſſions and luſts; and the ſerviceableneſſe of ſome baſe men to Princes herein. So *Doeg* to *Sauls* cruelty and enmity againſt *David* and the Prieſts, 1 *Sam.* 22.9, &c.

Reaſon of the evil of the errour. Firſt, it is uncomely, *Prov.* 19.10. and 26.1. As if the weak and uncomely members of the body ſhould be ſet in higheſt place, to open view. Secondly, it is burdenſome to the whole eſtate of a Commonwealth, the rule of a ſervant, *Prov.* 30.21,22.

Reaſon of the proceeding of this errour from the face of the Ruler. From the efficacy of the Kings face, or countenance

in the advancement or debasement of persons about him. It is not the desert of an unworthy person that honoureth him, but only the Kings countenance, *Prov.* 16. 15.

Use 1. To teach men to prevent this errour, by choosing for their children good companions (as much as may be) at Schoole, at play.

Use 2. To teach our people here (whose gouernment is elective) to make choice of men of greatest worth for wisdome, for sufficiency, for birth.

Use 3. To look at it as more safe for the Commonwealth to put the eminency of honour and power rather in the hand of the Magistracy then in the Commonality.

Use 4. To teach us to prefer God and his waies above our selves, and our wils. He is the Prince of Princes, our wisdom is folly.

Eccles. 10. 8, 9, 10.

8 *He that diggeth a pit, shall fall into it; and whoso breaketh a hedge, a serpent shall bite him.*

9 *Whoso removeth stones, shall be hurt therewith; and he that cleaveth wood, shall be indangered thereby.*

10. *If the iron be blunt, and he doth not whet the edge, then must he put to more strength.*

IN these verses *Solomon* reckoneth up, in pithy and Proverbial speeches and parables, other dead flies found in Princes and Statesmen, though otherwise in reputation for their wisdome and honour. The former verses declared the First dead flye, the mis-imployment of Princes favours and honours, *vers.* 8, 9, 10. The Second is the digging of a Pit for innocent and well-deserving men to fall into, an usual practise in Statesmen, but dangerous; Otherwise digging of a Pit for a wicked guilty man to fall into, is safe; 1 *Kings* 2. 36, to 46. The Third is breaking an hedge, that is, some defence set about Church or Commonwealth, whether Counsel, Lawes, or Guard of military men, *verse* 8. Fourthly, *Removing stones*] that is, Massy and unweildy persons, as *Zach.* 12. 3. Fifthly, *cleaving of wood*] that is, making division between persons firmely and closely compacted, *verse* 9. Sixthly, Blunt affronts put upon people by a weake arme, it is as striking with blunt iron, without much strength put to, *verse* 10. To helpe this, he directeth to the use of wisdome, which is profitable to direct, to set an edge upon bulinesse, *verse* 10.

Doct.

Doctr. 1. The digging of a Pit, the breaking of an Hedge The removing of Stones, The cleaving of Wood, and Blunt affronts upon the people by a weake Arme, are all of them dead flies uſually found in Stateſmen, but alwayes dangerous.

The digging of a Pit] To wit, for an innocent or well-deſerving man to fall into, *Pſal.*7.15. So *Saul* plotted againſt *David*, 1 *Sam.*18.17. but fell into that Pit himſelfe, 1 *Sam.* 31.3,6. So *Haman* prepared a Gallhouſe for *Mordecay*, but was hanged on it himſelfe, *Eſth.*7.9,10.

The breaking of an Hedge] is the violating of ſome defence ſet for the guard or ſafety of a People, or State, as an Hedge is ſet about a Paſture of Cattel. Such an Hedge, dangerous to be broken, are Lawes and Liberties, *Jer.*34. 11, to 17. Counſellors and Parliaments, 1 *Kings* 12.13. and Faithfull and valiant guard of military men, 1 *Sam.*18.13, & 19, 1.

Removing of ſtones] That is, of Maſſy and unweildy perſons, 1 *Sam.*19.11. 1 *Sam.*18.13. *Prov*,26,27. *Zach.*12,3.

Cleaving of wood] Making diviſions between perſons firmly and cloſely compacted, may ſoon endanger him that doth it.

Blunt Iron, the edge not whetted, requireth more ſtrength; and if ſtrength be wanting, the blunt ſtroke or affront is dangerous, 1 *Kings* 12.13,14.

Reaſon 1. Of their falling into a Pit that dig it, from Gods righteouſneſſe and wiſdome to take the wily in their own craftineſſe, *Job* 5.12,13. *Prov.*3.29.

Reaſon 2. Of a Serpents biting them that break the Hedge, from Gods eſtabliſhment of ancient Bounds, *Prov.* 23.10,11. and from the old Serpents power when men goe out of their calling, as in our callings Angels guard us, *Pſal.* 91.11,12.

Reaſon 3. Of hurt by removing ſtones, It is a tempting of God to preſume beyond our ſtrength.

Reaſon 4. Of hurt by cleaving wood, from Gods hatred of ſowing diſcord, *Prov.*6.16,19.

Reaſon 5. Of hurt by blunt affronts, from Gods wrathfull reſiſtance of the proud, *Job* 40.11,12.

Uſe 1. To learne Stateſmen wiſdome to direct all their affaires.

Eccleſ. 10. 11.

10. *But wiſedome is profitable to direct.*
11. *Surely the ſerpent will bite without enchantment, and a babler is no better.*

BUt wiſdome is profitable [or excellent] to direct, If the Serpent doe bite without enchantment, there is no profit to the Maſter of the tongue. In the former verſe *Solomon* had obſerved ſundry vanities (as it were indeed flyes) found in men of Reputation for Wildome and Honour. And here before he proceeds to declare any more of theſe dead flies, he interſerteth a remedy to prevent ſuch miſcarriages, which is wiſedome.

But wiſdome (ſaith he) is profitable to direct as an Antidote againſt all the former dead flyes; which he proveth; 1. By the unprofitableneſs of words, when hurt is done: If the Serpent bite without enchantment, in vaine are all great words, ſweet words, afterwards, *v.* 11. 2 By the effect of wiſedome, and the words thereof: The words of a wiſe man are grace, *v.* 12. But the lips of a foole, Firſt, they ſwallow up the Speaker, *v.* 12. Secondly, They breathe, 1. In the beginning fooliſhneſſe. 2. In the end miſchievous madneſſe, *v.* 13. Thirdly, They multiply many matters; for ſo the word ſignifieth many projects, and thoſe ſuch as leave men doubtfull and in ſuſpence what will be the end or iſſue of all, *v.* 14. Fourthly, They weary themſelves and one another in their undue courſes and projects. And this amplified by the cauſe thereof, their ignorance of the principles, or high way-road (broad way) of Government, expreſſed in a proverbial ſpeech, becauſe he knoweth not (that is none of them knoweth) the way to the City, *v.* 16.

The 11 th verſe I turne, *If the Serpens bite without enchantment, there is no profit to the Maſter of the tongue.* For ſo the words properly ſignifie, and are ſo tranſlated, *Eccleſ.* 2. 11. *There is no profit.* And the Maſter of the Tongue is a man skilful in ſpeech, able and powerfull in ſpeech; as the Maſter of dreams, (*Gen.* 37. 19.) is a man skilful in dreams: A Maſter of wing (*Prov.* 1. 17.) is skilfull in flying: A Maſter of hornes, *Dan.* 8. 6. is powerful in his hornes. [And ſo Mr. *Perkins* tranſlateth this verſe in his Diſcourſe of Witchcraft, *Chap.* 4. *Sect.* 1.

Doſt.

Doct. Wiſedome is profitable to direct to the right avoydance of all ſuch dead flies as are uſually found dangerous in Stateſmen of Reputation. Or, Wiſedome is of excellent uſe (or profitable) &c. For the word ſignifieth Excellency as well as Profit; and ſo it is tranſlated, *Eccleſ.* 7. 12. Hence *Solomon* prayed for this gift of all other, as moſt requiſite for Government, 1 *Kings.* 3. 9.

Reaſon 1. Wiſedome diſcerneth and chooſeth the right end of Government, which is, The puniſhment of evill doers, the praiſe of the good, *Rom.* 13. 4. 1 *Tim.* 2. 2. I ſay, diſcerneth and chooſeth; For Wiſedome is not in the head onely, as Diſcerning, but in the heart, as Chooſing the beſt good. Elſe, he that diſcerneth good, but chooſeth it not, is ſtill a foole.

Reaſon 2. Wiſedome diſcerneth and chooſeth the beſt meanes tending and leading to thoſe ends: As 1. Righteous Lawes, *Deut.* 4. 6. 8. 2. Wiſe Counſellors, 1 *Kings* 12. 6. 3 Juſt Judges, 2 *Chron.* 19. 5, 6, 7. *Pſalm.* 82. 2. 5. 4. Valiant Souldiers, 1 *Sam.* 16. 18. 1 *Chron.* 12. 8. 1 *Sam.* 14. 52. 5 Diligent Improvement. Firſt, of Earth by Husbandry, *Eccleſ.* 5. 9. *Prov.* 14. 4. 2. Of Sea by Merchandiſe, 1 *Kings.* 10. 22, 23. 28, 29. Both which are wrapped up in the cunning Artificer or Artiſt, *Eſay.* 3. 3.

Reaſon 3. Wiſedome conſidereth the eſtate of the people, what it will willingly beare, and what it is able to beare 1 *Kings.* 12. 7. *Neh.* 5. 18.

Reaſon 4. Wiſedome deriveth all its light and ſtrength from the Prince of wiſedome, who is wiſedome it ſelfe, the wiſedome of the Father, *Prov.* 8. 12. 15. and ſo denyeth it ſelfe *Prov* 3. 5, 6, 7.

Uſe 1. To teach Magiſtrates to lay aſide all falſe guides in ſteering the courſe of Government. It is not wit, that is profitable to direct, *Eccleſ.* 4. 13. but wiſedome. Nor favour to Favourites unfit for Government, *Eccleſ.* 10. 6, 7. Not ſtrength, *Eccleſ.* 9. 16.

Uſe 2. To teach Magiſtrates to improve their wiſedom in all the former particulars mentioned in the Reaſons.

Doct. As a Serpent biting without enchantment cannot afterwards be healed with skilfull words: ſo neither can a miſchiefe befallen a Prince or People for want of wiſedome, be afterwards healed by great or ſweet words. The Scripture ſpeaketh of ſome Serpents which will not be charmed

Pſalm

*Pſal.*58.4,5. Jer.8.17. But it implieth that ſome may be and are charmed by Enchanters, joyning ſocieties cunningly with the Divel,(as the phraſe is,*Pſalm.*58.5.) and when they are not charmed, then they ſting without interruption and without remedy many times. So when a Prince hath not uſed wiſedome to direct his affaires, he may be ſtung with a mortall miſchiefe to himſelfe and the ſtate, and then skilfull words will do no good. *Rehoboam* neglecting to charme the peoples diſcontent before hand, 1 *Kings*. 12.13 to 19. afterwards in vaine came *Adoram*, what words ſoever he gave them to gather up Tribute, verſe. 18. yea in vaine where *Abijams* ſavoury words afterwards, 2 *Chron*. 13. 4, to 13.

Reaſon. From the ſtrong and venemous and Malignant inflammation which harſh and fooliſh words may kindle in an underſtanding and free people. It was a Malignant inflammation which brake forth from the people incenſed, when they rejected the ſeed of *David*, 1 *Kings*. 12.16.

Uſe 1. To obſerve the power of charmers by their covenant with Satan, who hath power over Serpents [and therefore they are called the power of the enemy, *Luke*. 10. 19.] Yet this power is limited, he cannot heal after biting, at leaſt could not then, though his commiſſion may be enlarged ſince. Neither can he charme ſome Serpents, *Pſalm*. 58.5. Jer. 8.17. How much leſſe can he charme the ſeed of the woman? without ſpeciall commiſſion, and when he doth bite them, it is but the heel, Gen.3.15.

Uſe 2. To ſhew us the mighty vertue and efficacy of wiſdome, that can charme malignant, and venemous minds.

*Eccleſ.*10.v.12, *to* 15.

12. *The words of a wiſe mans mouth are gracious: but the lips of a fool will ſwallow up himſelfe.*

13. *The beginning of the words of his mouth is fooliſhneſſe: and the end of his talke is miſchievous madneſſe.*

14. *A fool alſo is full of words, a man cannot tell what ſhall be: and what ſhall be after him, who can tell him.*

15. *The labour of the fooliſh wearieth every one of them, becauſe he knoweth not how to goe to the City.*

COherence, ſee in verſe 10. Theſe words(*The words of the wiſe mans mouth is grace*) are a Reaſon of what he ſaid, verſe 10.

That,

That wiſedome is profitable to direct, taken from the grace of a wiſe mans words, which maketh the argument of force, howſoever grace be taken.

Doct. 1. The words of the wiſe (even of the wiſe Stateſmen) are grace. Of Stateſmen *Solomon* here ſpeaketh, from the beginning of this Chapter to the end. And he ſpeaketh of ſuch wiſedome as is profitable to direct in ſtate-affaires verſe. 10. Their words may be ſaid to be grace. Firſt, As flowing from the grace and favour of God, *Pſalm.* 45.2. Secondly, As miniſtring grace to the people, *Epheſ.* 4.29. 1 *Kings.* 8.55. to verſe. 61. 1 *Chron.* 29.18. At leaſt expreſſing the grace and favour of God, and the Princes favour and grace to them, *Pſalm.* 122.6,7,8,9. *Eſth.* 10.3. Seeking their wealth, ſpeaking peace. Thirdly, As finding acceptance with the people, *Prov.* 10,32. 2 *Sam.* 3.59. *Eſth.* 10. 3. Accepted of the multitude of his bretheren.

Doct. 2. The words of fools (eſpecially of fooliſh Stateſmen) the beginning of them is fooliſhneſſe, the end of them is madneſſe, pernicious, and miſchievous to themſelves and others. And their waies are variable and of doubtfull event, and wearieſome even to themſelves and all men, *Eſther.* 3.8, 9. *Haman* began his ſpeech with a fooliſh complaint againſt better men then himſelfe, accuſing them of that for a vice which was a vertue (to live a ſeparate courſe of life from the vaine world, *Numbers* 23.9.) but the end of his ſpeech was pernicious and miſchievous madneſſe to the *Jewes. Eſth.* 3.9. and to himſelfe. It ſwallowed up himſelfe *Eſth.* 7.4,5,6, &c. 1 *Kings* 12.14. It was a fooliſh beginning to ackowledge his Fathers rigour, but the end of his ſpeech was miſchievous madneſſe to threaten more rigour. Variable in their projects, *Jer* 2.36,37. & verſe 23. Wearyſome waies *Habac* 2.13. *Iſai* 47.13. *Iſai* 57.9,10.

Reaſon 1. From the ignorance of ſuch perſons (fooliſh Stateſmen) of the principles of civil government; implyed in that proverbial ſpeech, that they know not the way to the City, which is wont to be a broad Road way, but theſe diſcern it not, like men that have loſt their way, *Pſalm* 107.4, & 40.

Reaſon 2. From Gods rejection of them, and their waies *Pſal* 107.40. *Jer* 2.37.

Uſe 1. To teach Magiſtrates to ſpeake words of grace:

Uſe 2. To ſhew the folly and danger of fooliſh Stateſmen.

Eccles. 10. 16. *to* 19.

16. *Wo to thee, O land, when thy King is a child, and thy Princes eat in the morning.*

17. *Blessed art thou, O land, when thy King is the sonne of nobles, and thy princes eat in due season, for strength and not for drunkennesse,*

18. *By much sloathfulnesse the building decayeth, and through idlenesse of the hands, the house droppeth thorough.*

19. *A feast is made for laughter, and wine maketh merry, but money answereth all things.*

IN these words over and above all the former, *Solomon* observeth two other vanities incident to Statesemen, *viz.* Childishnesse, and Intemperancy or Epicurisme. Which he amplyfieth, first, By the Adjunct, wofull estate of a land; where so it is, v. 16. Secondly, by the contrary blessed estate of such a land whose King is the sonne of Nobles, and Princes eat in due season; for strength, not for excesse, v. 17. Thirdly, by the effects; which are, 1. Remisnesse in government, called here, much sloathfulnesse and idlenesse of hands And (that which easily floweth from thence) the decay of the state of the Commonwealth, expressed under the comparison of the decay of the house, v. 18. 2. Prodigall expence of money which groweth from their intemperancy in feasts, as the former did from childishnesse of government v. 19.

Doct. It is a wofull estate of a Countrey or Commonwealth, where the King is childish, and the Princes Epicures (or intemperate). On the coutrary, the State is blessed, where the King is Noble, and the Princes temperate.

The word translated *woe*, doth signifie an Island. And because Islands were at first more desolate, and lesse inhabited then the Continent; therefore they called the dolefull fowles that lodged in that Island, by the name of Islands; such fowles, as doe not affect the company of men nor beasts; as Scritchowles, and Bitterns, and Ostriches, &c. and so the word commeth to signifie *woefull* or *woe*; such a kind of woe as accompanieth desolate Islands. Desolation it selfe. *VVoe to thee O land, whose King is childish, and whose Princes are riotous, they shall be as a desolate Island, an habitation for Scritchowles, and every dolefull bird.*

A child] not so much in yeares; for *Solomon* himselfe was very

very young when he came to the Crown; *David* ſaith of him, *he was young and tender*, 1 *Chron* 29. 1. *Joaſh* was but ſeven yeers old, when he began to raigne, yet he ruled well all the dayes of his youth, from the good counſell of his uncle *Jehojada*, 2 *Chron*. 24. 1. *Uzziah* was but ſixteen yeers old, yet he raigned well in his young time, by the good counſell of *Zachariah*, 2 *Chron* 26.3,4,5. *Joſiah* was but eight yeers old, and he ſurpaſſed them all, 2 *Chron* 34. 1. Onely *Manaſſeth*, of all the young kings, beginning to raigne at 12. yeers, he did evill in his youth, 2 *Chron* 33.1.

A child therefore is rather meant childiſh, 1. In underſtanding, 1 *Cor* 14.20. 2. In affection and diſpoſition: Firſt, cleaving to young Counſellors, 1 *Kings* 12.8. Secondly, ſoon wavering in Religion, *Epheſ*.4.14. Thirdly, led by ſenſe and ſenſible objects, more then by depth of judgement and reaſon; led by paſſions and luſts of youth, paſtimes and recreations, but careleſſe of matters of importance. Thus *Rehoboam* is ſaid to be young and tender in heart, when he was above forty one yeers old, 1 *Kings* 14.21. with 2 *Chron* 13.7. And ſo indeed *Solomon* expreſſeth this childiſhneſſe in ſlothfulneſſe and remiſneſſe of government, v. 18. as by eating in the morning, he expreſſeth luxurious feaſting, v.19.

Whoſe Princes eate in the morning] which implieth, both the unſeaſonableneſſe of their eating, eſpecially their feaſting then: as v. 19. expoundeth it of the morning, being the principall time of judgement, *Jeremiah* 21. 12. And the exceſſe and riot of their eating, to wit, for gluttony and drunkenneſs, rather then for ſtrength, as appeareth by the oppoſition of good Princes diet, v. 17.

Reaſon 1. From the danger of childiſh government to a State, as alſo of riotous government. Which dangers be 1. Remiſneſſe of government or ſlothfulneſſe, whence the decay of all good in a Commonwealth, as in a houſe that is neglected; as decay of juſtice, trading, military power, and skill, honour and reputation with forraine Princes and States; and which is worſt of all, decay in Religion, and purity thereof; whence alſo dropping in of contentious corruptions into all ſorts. 2. Prodigall expence of the treaſure of the State in feaſting and banquetting, in Masks and Revels, where mony muſt anſwer all; and that not a purſe full, or pocket full, or bag full, or cheſt full, but a whole Kings Treaſury; and when that faileth, then illegall exactions of the ſubjects eſtates.

The sonne of Nobles] not so much of Noble ancestors, for most Kings are such, and yet their Kingdomes not alwaies blessed. Yea sometimes they that are raised from low estates (as *David* from following the sheep) may be blessed Princes and the land blessed in them. But a *sonne of Nobles*, is a Noble son, a man of a noble spirit, or Heroës, (for from the Hebrew word *Heroë*, it seems to be derived) are so called of whitenesse, not so much for wearing white Garments, as being bright and glorious, *Viri illustres, & clarissimi*, opposed to darke or obscure men, *Prov* 22.29.

A man of a noble spirit, First, *Notabilis*, well known and approved for his vertues, *Deut.* 1.13. Secondly, Of a publike spirit, regardeth publike good ends, more then private selfe ends, *Psalm.* 137.6. Thirdly, *Affecteth* rather to be loved, then feared, and yet to be feared too with due reverence; Servile natures are imperious and cruell: [*aut servit humiliter, aut superbè dominatur*] Noble spirits (as of Lyons) will *parcere subjectis*, be moderate in punishments, mercifull to suppliants. Fourthly, regardeth honour above life, much more before money, preferring the fifth Commandement above the sixth, much more above the eighth.

Eate in due season, 1. For time, not in the morning. 2 For measure, not for excesse in gluttony and drunkennesse, but sparingly.

But for strength, 1. Of body and mind. 2. Of fitnesse to the duties of their place.

Reason of the blessednesse of the State by such, 1. Vigilancy, and diligent attention of such to State affairs; not suffering decayes in the good of the State; not droppings in of the mischievous ruinous evils. Secondly, provident frugality, in preserving the Treasure of the State, 2 *Chron.* 9.27 2 *Kings.* 10.21.

Use 1. To teach us what to pray for in behalfe of our native Country, 1. What evils to be avoided. 2. What blessings to be desired.

Use 2. To teach us what manner of Magistrates are to be chosen in our little Common-wealth, and how they are to walk. It is fellowship with Christ, and living by faith in him, that girdeth us up to our callings: sitting loose from the head breedeth a paralytick distemper in the body.

Use 3. To teach all men a right use of meats and drinks; Large breakfasts break the necks of our strength, and of our

callings.

callings. The end of feaſts ſhould be for ſtrength, and ſo moderate as our money may anſwer.

Uſe 4. To teach houſholders to beware of ſloathfulneſſe and ill husbandry; it will ruine our houſes: for from thence is the compariſon here fetched.

Uſe 5: To teach us, a wiſe uſe of money, To be reſponſable to all our expences.

Eccleſ. 10. v. 20.

20. *Curſe not the King, no not in thy thought, and curſe not the rich in thy bedchamber: for a bird of the aire ſhall carrie the voyce, and that which hath wings, ſhall tell the matter.*

SOlomon having declared many vanities (like dead flies) found in Princes and Stateſ-men; He now directeth wiſe ſubjects to ſome ſuch Chriſtian duties as are fit to be practiſed at all times; but moſt needfull and ſeaſonable to be attended to, in evill and dangerous times, in this and the whole Context of the next Chapter. As firſt, To beware of curſing Princes and Stateſmen, however corrupt their government be, v. 20. Secondly, To beſtow our Talents liberally whilſt time ſerveth, before evill come upon the earth, Chap. 11. 1, 2, &c. Thirdly, to be diligent in our callings early and late, v. 4, 5, 6.

Parts two: Firſt, a commandement, forbidding to curſe the King; or rich and great men, his Princes and Officers. And this prohibition amplified by the ſtrictneſſe of it, forbidding the curſing of them; where it might be ſuppoſed to be done with greateſt ſecrecy and ſafety: not the King, in thy thought; the rich, in thy bedchamber. Secondly, a Reaſon, from the danger of diſcovery of it, by ſpeedy and unlikely meanes: for the birds of the aire [the maſter of wings] will declare the word or matter.

Doct. Though the King ſhould be childiſh, and Princes intemperate and ſloathfull, and both of them ſuffer the ſtate to fall to decay, yet it is neither lawfull nor ſafe for private men to revile or curſe either of them; no not in the Greateſt, *Exod.* 22. 28. Where the prohibition is generall, without reſtraint to good Magiſtrates.

For opening of the poynt to be ſhewn; Firſt, How farre a private ſubject may goe in ſuch a caſe. Secondly, How farre he may not goe. A private ſubject may, Firſt, Conceive of a King as he ſeeth him plainly to be, and ſo of o-

ther

thet Statesmen. And accordingly (as his calling requireth it) he may reprove them all to their faces, 2 *Sam.* 12.9. 1 *Sam.* 13.13,14. 1 *Kings.* 18.18, & 21,20. 2 *Chron.* 19.2. *Ezek.* 21. 25. This is not to vilifie or curse them, but to restore and heale them, or at least to leave them without excuse. Secondly, He may complaine of their wickednesse to God & confesse it, *Dan.* 9.8. Thirdly, He may speake of it to Subjects so farre as to prevent the corrupting of them by the authority or example of their Governours, 2 *Kings.* 6. 32. *Hos.* 5.11, & 7. 3. 5. Publike persons and the whole people may resist them in evill, 2 *Chron.* 26.17, 18. 1 *Sam.* 14.44, 45. But none may, First, Despise their callings or governments which are of God, *Jude.* 8. Secondly, They may not revile them, nor make them worse then they be; קלל is to make light, as metrals by clipping and washing, 2 *Sam.* 16.7, 8. *David* was no son of *Belial*, nor bloudy to the house of *Saul*, though so to *Uriah*. Thirdly, I imprecate or wish evill to them *Matth.* 5.44. *à fortiori*.

Object. Did not *Paul* revile *Ananias*? *Acts.* 23.3.

Answ. He knew him to be a Judge (verse. 2. *Sittest thou to judgement?* &c.) though he knew him not, to be the high Priest. But he did not revile him but reproved him gravely for his Hypocrisie, *& whited wall*; and Iniquity, commanding him to be smitten against Law: And propheſied his destruction. Nor doth he say he would not have said so much to him, if he had knowne him to be the high Priest; for *Jeremy* did say so much to *Pashur*, *Jer.* 20. 1. to 6. though the high Priesthood was then accomplished in Christ: yet while the Temple stood, the shadowes were to be buried with honour, but this was no dishonour to his place to reprove him justly.

Reason 1. They are by their place Fathers of the Countrey, *Isai.* 49.23. and Fathers (though wicked) are not to be despised nor cursed, *Exod.* 21.17. *Prov.* 30.17.

Reason 2. They beare the name and place, and Image of Gods soveraignty and authority, *Exod.* 22.28. *Psal.* 82.6.

Reason 3. They are heads of the whole body of the State 1 *Sam.* 15.17. And so in cursing them we curse our selves and the whole State.

Reason 4. From the danger which will redound to our selves by discovery of our words. Princes have long eares and quicksighted eyes. [*Birds of the Ayre*] are put hyperbolically

cally for unlikely meanes, not ſo fitly expounded Angels: for we doe not read of their Miniſtry in that kinde, though a ſpirit of prophecy hath done as much, 2 *Kings* 6. 11, 12. Nor divels though they be called Foules of the Aire, *Matth.* 13,4,19. But if they had a commiſſion ſo to doe, it would diſturbe all States. But the ſaying is verified, Firſt, Sometimes in Birds occaſionally diſcovering ſecrets, as the Swallows revealed *Beſſus* his murther of his Father: who as he ſat by the fire with his neighbours, the ſwallowes chirping and ſinging above in the chimney, he proked them downe and killed them; and when they that ſat by him found fault with him for it, as an unnatural cruelty, he excuſed himſelfe, that the burden of their ſong was a burden to him, which was, *Beſſus* hath ſlain his Father: whence he being apprehended and brought before the Magiſtrates, confeſſed the murther and was executed. So *Ibici Grues* diſcovered the murther of the Poet *Ibicus*; whence the Proverb, *Ibici Grues*. Secondly, Sometimes in words flying like winged Foules, flying in the mouthes of idle talkers or indiſcreet ſpeakers; Of ſpyes or promoters: And of faithful Subjects, *Eſt.* 2. 21, 22, 23.

Uſe 1. To obſerve the divine authority of Gods word and the ſpiritual Soveraignty thereof, putting a law upon our very thoughts, which no law of man can doe, 2 *Cor.* 10. 4.

Uſe 2. To teach Magiſtrates to be the more careful of preſerving Gods honour, ſince he is careful of preſerving theirs, even in the ſecret Cloſſets of their Subjects What a fearful ingratitude were it in a Prince to curſe and ſweare and blaſpheme the name of God, who would have them not curſed, no not in ſecret.

Uſe 3. To teach us to obſerve Gods care of our ſafety, who doth prevent us with ſuch wary cautions, leſt we fall into danger unexpectedly. We therefore ought to be the more regardful of the ſafety of his honour, and of his Ordinances.

Uſe 4. To take up this leſſon and Counſel of *Solomon*, not to meddle out of our callings in State matters to the provocation of Princes. Yea, to bridle our Tongues, though Princes be not ſuch publick bleſſings as were to be wiſhed. How much more ought we to be farre off from reviling or vilifying good Magiſtrates? God took it ill at *Miriams* hand and *Aarons*, *Numb.* 12. 1, 2, 8, 9. and worſe at the hands of *Corah*, and his company: *Numb.* 16. 3, to 33.

Eccles. 11. 1, 2, 3.

1 *Caſt thy bread upon the waters for thou ſhalt find it after many daies.*

2 *Give a portion to ſeven, and alſo to eight, for thou knoweſt not what evil ſhall be upon the earth.*

3 *If the clouds be full of raine, they emptie themſelves upon the the earth: and if the tree fall towards the South, or towards the north, in the place where the tree falleth, there it ſhall be.*

COherence, ſee above in *Chap.* 10. verſe 20. *Solomon* having ſhewed ſundry ſeveral vanities, which (like dead flyes) are found in Stateſmen, he proceedeth to direct his wiſe Subjects to ſome ſuch Chriſtian duties as are requiſite at all times, but eſpecially in ſuch dangerous times as the vanity of great men are wont to bring upon a State, from *verſe* 20. of *Chap.* 10 to the end of the eighth, Diſcourſe of the vanity of the eſtate of the creatures, till we come to conclude the whole Book. As Firſt, To beware of curſing Princes and Stateſmen, how corrupt ſoever their Government be: the better to provide for our own ſafety, *Chap.* 10. 20. Secondly, To be the more liberal to pious and charitable uſes in regard of the troubles comming upon the Land, where ſuch miſgovernment is found, *Chap.* 11. 1, 2, 3. Thirdly, To be the more diligent and fruitful in the duties of our calling, *verſe* 4. 5, 6. Fourthly, To breake off a courſe of ſin, and to haſten repentance, and turning unto God, howſoever the times be, *verſe* 7. to *verſe* 8. of *Chap.* 12. Whereupon *Solomon* concludeth the whole Book, *Chap.* 12. *verſe* 9. to 14. The Text is an exhortation to Liberality, or Beneficence, Caſt thy bread, Give a Portion, &c. Which is amplified by a twofold ſtate of the Subject; Firſt, By the fleeting eſtate of the Subject, like waters, *verſe* 2. Secondly, By the variety of ſubjects perſons or multitude of them, to 7. & 8. *verſes*. And confirmed by four motives; Firſt, From the recompence thereof at laſt, in fulneſſe of dayes thou ſhalt finde it *verſe* 1. Secondly, From the uncertainty of future calamities threatning the State; for thou knoweſt not what evil ſhall be upon the countrey, *verſe* 2. Thirdly, From the example of the Clouds, which, when they are full, empty themſelves upon the Earth, *verſe* 3. Fourthly, From the certainty of the reſt or aboad of a benefit where it is beſtowed,

ed, set forth by the similitude of a Tree lying where it falleth, *verse* 3.

Doctr. 1. When dangerous times hang over the publick State, it is a point of holy wisdome to be liberal and bountiful to charitable and pious uses especially there, where there is least hope of recompence in mans eye: Bread cast upon the face of the waters is utterly lost in mans reason; it will either sinke or swim away. Yet cast thy Bread there, especially in dangerous times, when thou knowest not what evils are comming upon the Land. There be six or seaven properties of Almes Deeds, or other good offices of Christian love and bounty, which *Solomon* comprehendeth (even all of them in these words.) First, to be doing good readily and roundly, not so as if a gift or good worke stucke in a mans fingers: implyed in the word *Cast*; not give only, or draw out, but Cast. God loveth a chearfull giver, 2 *Cor.* 9. 7. Secondly, To doe it usefully and helpfully, cast thy *Bread*, not stones, nor scorpions, not scraps, nor refuse: but such things as may doe true good, may be a staffe and support to others, as Bread. Bread (in *Matth.* 6. 11.) is put for all profitable outward things. Thirdly, to doe it justly of a mans own, not others; not to rob one to succour another; give *thy* bread; *Prov.* 5. 16, 17. *Isai.* 61. 8. Pay debts first, Give after. Fourthly, To doe it freely without hope of recompence from them on whom you cast your bread. Bread cast *on water* will either sink or swim away, *Luke* 14. 13, 14. By waters is not here meant *locus irriguus*, moist and fruitfull ground, as *Esay* 32, 20. for there it is not said *besides all waters* (where such places are fruitfull:) but *upon the face* of the waters. Nor is here meant watery faces, weeping for want, though that be part of the meaning. Fifthly, To doe it sincerely, without aym of vainglory. This bread thus cast upon the face of the waters, stayeth not to be seen of men, but either sinketh or swimmeth away. Bread given as the Pharisees did for vainglory, is cast rather upon pillars of Marble, or of Brasse, rather then upon fleeting waters. Sixthly, to doe it frequently and often, not rarely, and to a few; Give a portion to seven, and also to eight, *v.* 2. *Seven* put for many, 1 *Sam.* 2. 5. *Micah* 5. 5. A good man *dispersith* his beneficence, to wit, to many, *Psal.* 112. 9. The larger the field is, wherein seed is scattered the more hope of a plentifull harvest. Seventhly, to doe it wisely and discreetly;

crectly; *Give a portion to seven, and also to eight*, implieth; 1. Not all to others, leaving none for home; but give *a part*. 2. Not all to some, none to others, but a *part to seven, and also to eight*. 3. Not a Pittance, but a *portion*; such a proportion as whereon a poor man may work, and occupy, to doe some good withall, as with a portion.

Reason 1. From the recompence; For in multitude of daies thou shalt finde it. *Text.* Which implieth, First, length of daies, promised to men fruitfull this way: which often holdeth in proper speech, *Psal.* 34.12, 14. Doe good, and it is a way to see good daies long, *Dan.* 4.27. Liberall men seldom die young. *Abraham* lived long, *Gen.* 25. 7, 8. *Psalm* 41. 2. Secondly, if they should dye sooner, their children wil finde it, *Psal.* 37.25,26. Thirdly, sometimes themselves finde speedy recompence in the same kind, 1 *Kings* 17. 13 to 16. Fourthly, sometimes they finde it with usury, or advantage in spirituall and eternall grace and glory, *Luke* 16,10, &c. *Gal.* 6.6 to 9. 1 *Tim.* 6.18,19. 2 *Tim.* 1.16, &c.

Reason 2. From the uncertainty of future calamities, or rather certainty of their comming, but uncertainty in what kind. Text, *v.* 2. And therefore first, it is good to be giving, whilst we have it, least all be swept away in a deluge of Publike calamity. Secondly, it is wisdome, by this means to prolong tranquillity, *Dan.* 4.27. Thirdly, it is seasonable to prepare against a storm, *Psalm* 41.1,3.

Reason 3. From the example of the clouds, which being full of water, poure down rain, Text *verse* 3. and that both upon earth and Sea. Not like rich men, who the more rich they grow, grow the more niggardly, and give more sparingly then the poorer sort. Yea, the clouds by pouring out rain regain it again both from the Sea and earth, by ascending vapours; and so doe liberall men gaine by bounty, *Prov.* 11.25.

Reason 4. From the uncertainty of the Rest of a benefit, where it is bestowed: as a tree resteth where it falleth, Text *vers.* 3. Benefit will be reaped from thence to thee, though they should not be the better for it, *Isay* 49.4,5. *Psal.* 35, 13. how much more when they doe reap benefit by our beneficence, *Job* 29.13. and 31. 20.

Use 1. To exhort to unwearied and abundant fruitfulness in all these kinds, by all these Reasons, as so many motives. *Prov.* 19.17. *Luke* 6.38.

Eccles.

Eccleſ. 11. 4. 5. 6.

4 *He that obſerveth the wind, ſhall not ſow, and he that regardeth the clouds, ſhall not reape.*

5 *As thou knoweſt not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child: even ſo thou knoweſt not the works of God who maketh all.*

6 *In the morning ſow thy ſeed, and in the evening withhold not thine hand: for thou knoweſt not whether ſhall proſper, either this or that, or whether they both ſhall be alike good.*

Solomon in regard of the dangers of the times, when Kings are childiſh, and Princes humorous, exhorted to liberality in *v.* 1, 2, 3. which was the ſecond duty he inferred upon that occaſion. In theſe words he preſſeth ſtill the ſame, but with an enlargement unto all faithfulneſſe and diligence in any duty of a mans calling, eſpecially in ſuch dangerous times; which is a third improvement of ſuch evil times. To ſet forward this duty, he removeth a doubt which might hinder a man from Beneficence and fruitfulneſſe in his courſe and calling. The doubt is taken either from the fear of ſome danger, or dangers that might befall a man in ſo doing, which he expreſſeth under a proverbial compariſon, taken from husbandmen, who for feare of foule weather doe ſometimes neglect ſome duty of husbandry in ſeed time or harveſt, *v.* 4. Or elſe, from ſome difficulty, which ſometimes accompany Chriſtian and holy and great undertakings of duty, eſpecially ſuch duties as may help forward Reformation in ſuch times.

To the former he anſwereth, *v.* 4. That ſuch feares of dammage and danger are more dangerous then the hurt we feare: For they will prevent the performance of all good duties, and the recompence of that performance: As an husbandman that obſerveth the wind ſhall never ſow, and he that obſerveth the clouds ſhall never reap, *v.* 4.

To the latter he anſwereth, by oppoſing the ſtrange and ſecret aſſiſtance, and ſucceſſe, and deliverance which God giveth unto men in the duties of their calling. Which he amplifieth by a compariſon from the like ſecret aſſiſtance and deliverance which God giveth to the child faſhioned in the wombe, both in the framing of his ſpirit (or ſoule) and in the ſetting and ordering of his bones; which is a ſtrange, yet ordinary ſecret in nature, like unto which all the works

which a man undertaketh in his calling, are fashioned and wrought of God, who worketh all, *v.*5. And thus it commeth to passe, when God is pleased to put to his helping hand to us in the works of our calling; otherwise nothing prospereth in our hand.

From both which *Solomon* inferreth an exhortation to diligence, and fruitfulness in our Calling, directly contrary to the former doubts and difficulties. The Objector propounded doubts and difficulties, and thereupon neglected to sow. But *Solomon* inferreth a contrary conclusion; therefore to sow more abundantly and diligently. *In the morning sow thy seed, and in the evening let not thy hand rest*, or cease. Reason whereof he giveth, from the uncertainty of the event or issue, reserved of God to this or that duty or work, *For thou knowest not whether shall prosper, this or that; or whether both shall be alike good*, v.6.

Doctr. He that shall be discouraged from Beneficence in his course, and from faithfulnesse in his calling, by doubts and fears of uncertain dangers and damages, shall never do good in this world, nor receive good in the world that is to come.

He that observeth the wind] that is, so observeth it, as to forbear sowing.

Shall never sow] that is, never doe good in this life, which is a time of sowing.

He that observeth the clouds] which are as uncertain signes of bad weather, as the winde.

He shall never reap] to wit, any recompence of his work, in the other world, which is the harvest time chiefly, *Matth.*13. 39. though there is also an harvest time of reaping even in this world, *Prov.* 11. 31. As if a man shall be loath to cast his bread upon the waters, for feare of sickness, old age, store of children growing on, the unseasonednes of the times; &c. Such an one shall both lose his seed, his good work, and his harvest of reward from God. As the Husbandman that keepeth his Corn in his Garner or Barn, for fear of sowing in doubtfull weather, shall both lose his crop, and in time vermin and other casualty wil consume his grane in his barne.

Reason 1. From the uncertainty of the events of all endeavours, in an ordinary course. Text, *v.*6, *Act.*20.22. God so providing that the godly should live by faith, and the wicked

wicked ſhould either firſt, grow unprofitable in their Talents, becauſe God is an hard maſter, *Matth.*25.24. Secondly, grow hardned, either in pride, if they proſper, *Amos* 6. 13. *Habac.* 1. 16. Or in diſcontent, if they be croſſed, *Iſai.* 8. 21.

Reaſon 2. From the ſorrow and afflictions that God hath annexed to all the labours of our calling, *Gen.* 3,19.

Reaſon 3. From Satans readineſſe and watchfulneſſe to ſtir up and aggravate dangers and diſcouragements to any goodneſs *Rev.* 12.4.

Reaſon 4. From the trials which God puts upon us, by cauſing many dangers and evills to hover over us, though not to bring them upon us, but to try our obedience: So the people in the wilderneſſe feared thirſt, and famine, and the Anakims, but it was onely to try their obedience. For God was ever ready with ſupply, *Deut.* 8.2.

Reaſon 5. From our own faithleſſe and ſluggiſh hearts, which are ready to imagine feares of evil, where none be. *Prov.* 26.13. Lions are as much afraid of Streets, as men of Deſerts.

Uſe 1. To teach us wiſely to conſider what good duties God requireth of us in our Chriſtian courſe and calling, and ſet upon it without feare or forlorne diſcouragement. Every man in his place, The Magiſtrate, *Neh.* 6.9, 11. The Miniſter, *Acts* 20.22,23,24. *Luke* 13.31,32. Yea the wife, 1 *Pet.* 3. 6. Yea children and ſervants, feare not turning to God for feare of carnal Parents, Maſter, Fellowes, &c.

Queſt. But may not a man for feare of danger hold off his hand from ſome duty in ſome caſes?

Anſw. Yes, in caſe two things concurre; Firſt, The dangers be certaine, not as windes and Cloudes which may as well blow over, as bring foul weather. Secondly, The dangers be of greater dammage, then the duty can be of uſe to my ſelfe and others. Thus *David* ſpared *Joab*, 2 *Sam.* 3: 39. and the Jewes forbore the building of the Temple, *Ezra* 4.23,24. Otherwiſe feare not their feares, 1 *Pet.* 3.14. *Prov.* 29.25. *Luke* 12.4,5.

Uſe 2. To look at all good duties, as ſowing of ſeed, *Gal.* 6.7,8. As therefore a man would make choyce of precious ſeed. So doe every worke in the beſt manner, let ſacrifices be of the fatteſt, *Gen* 4.3,4.

Uſe 3. To expect an harveſt a reaping time according to our ſeed, *Gal.* 6.7, to 10.

Eccleſ.

Eccles. 11. 5 6.

5 *As thou knowest not what is the way of the Spirit, nor how the bones doe grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all, &c.*

IN these words *Solomon* exhorteth to fruitfulnesse in good duties, the duties of our calling especially those that are most behooveful in ill times: by removing the impediments, which are three: First, From the hazzard and danger (yet uncertaine danger) that may befal our selves, of which was spoken in *verse* 4. Secondly, From the difficulty which may be in sundry duties needful to be performed in ill times, especially in case a mans calling require him to seek reformation of publick evils, *verse* 5. Which he removeth by the unknowne helpe aud successe, that God will cast in & afford such hard attempts, which exceed the skill and strength of man. This he setteth forth by the like helpe of God ordinarily put forth in producing two great works both of them farre exceeding the strength and skill of man, First, As thou knowest not the way of the spirit, to wit, of its conveyance into the childe bred in the wombe, and its worke there; Secondly, As thou knowest not the way of the bones in the wombe of her that is with childe: So thou knowest not the worke of God which worketh all, *verse* 5. Thirdly, From the uncertainty of prosperous or good successe; from whence *Solomon* gathereth rather a motive to continual fruitfulnesse in good duties upon all opportunities *verse* 6. *In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper, &c.* The expression is an Allegory taken from Husbandry, sow in all seasons, Morning, Evening, in Winter, in the Spring; for thou knowest not, whether seed-time shall prosper, &c.

Doctr. 1. As is the way of the spirit, and of the bones of the woman with childe, so is the way of God in working our workes for us, secret and hidden from us; yet, when he pleaseth, carryes them on effectually. *The way of the spirit*] is the way of enterance of it into the Infant conceived in the wombe. To beget a soul, is beyond the skill or strength of the Parents, yea, or to frame the body in the wombe; yea, we know not how God worketh it: Whether, First, By Creation, of nothing? If so, whether God maketh it pure? then how commeth it to be defiled? the body being without sin (as a carcasse after death) cannot defile the soul with

with sinne, If impure? then how is not God the Author of sin? Secondly, By Propagation: If so, then it is made either of the whole soule of the Parents, and then the Parents would dye; or of part of the soule, and then the soule were partable or divisible, and the soul of the Parents would be maimed; or of the seed of the soule, but it hath no excrement, as having no superfluity of nourishment. Thirdly, By transfusion, as one candle transfuseth the like candle-light into prepared matter: If so, then why doe not acts of generation often speed in couples most suitable? and why are the souls of Children so often unlike to Parents?

Fourthly, By efformation, as the Potter formeth a Vessell out of Clay; which of all the rest is most probable, to wit, that God formeth the soule though not of nothing (which is properly Creation) but of pre-existent matter; whether of the spirituous part of the seed (which is easie for God to doe); or of the souls of the Parents, as of *Adams* rib he made his wives body, which no man can doe but onely God, it being more then God hath given to nature to produce such a worke. Hence God is said to be a former of souls, *Zach.* 12. 1. as a Potter of a vessel of Clay.

Or the way of the spirit] may be meant, the manner of its fashioning the Organs of the body; in case it be thought instrumentall to God, in being (as they say it is) *Sui domicilij architectrix*, how commeth the soule to worke so skilfull and curious a Fabrick which it knoweth not, nor can shape the like when it is growne up to ripest understanding, skill, and experience? Onely it is the worke of the Lord, who when he pleaseth to concurre, the worke is carried on effectually.

Also the way of the spirit.] It is an hidden secret to us, if *spirit* be extended farther to signifie breath (as often it doth) how the childe in the wombe can take its breath twenty weeks in the wombe. If it breathe not, how doth the childe live? If it doe breathe, how commeth it to passe, it is not stifled in the wombe?

The way of the bones of her that is with childe] for so the *way* may be repeated from the former part of the sentence, How they come to be opened to give passage to the Infant; or how closed and shut againe; and both without breaking: And how in some soon and easily, in others late and hardly, *Job.* 10. 10, 11, 12. *Psal.* 139. 13, to 16. So

is

is it in all the great workes of God, which we do transact or passe through; As in our regeneration, *Joh.*3.8, & Chap. 2.13. In our victories over many and great corruptions and temptations. So in mens publicke vocations. It seemed an incredible worke to *Moses* to deliver *Israel* from *Pharaoh*. So to *Hester*, to worke deliverance for her people. So to *Samuel* to annoynt a King against *Saul*, 1 *Sam.* 16.2. So to *Nehemiah* to repaire *Jerusalem*, yet according to the good hand of God, it was done, *Neh.*2.8. So to *Zerubbabel* to build a Temple which required *Solomon's* Treasure, *Hag.*2.1,2,3,&c.

Use 1. To teach women with childe, not to faint under the danger or difficulty of their Travell: but to looke up to God who worketh all. God as he hath given a soule to the childe, you know not what way, and as he hath fashioned the bones of the childe, you know not how: so he it is that worketh safe, and comfortable deliverance, *Isai.66.9.*

Use 2. To encourage men to undertake the works of their calling, though never so difficult and dangerous; goe on, be doing: Little doth any man know, by what weake meanes God bringeth mighty things to passe. Wherefore hath God so mightily stretched forth his powerfull Arme in our first comming into the world? but to give us a pledge from our tender years of his power and readinesse to assist us; in all the works he hath to do by us? *Isai.46.3,4.*

Use 3. To stirre us up to give up our selves to the Lord, in the new birth especially: which though it be a great worke and difficult, yea, impossible to flesh and blood: yet we little know, when God is pleased to set in, how much may be wrought beyond what we can aske or thinke.

Eccles. 11. v. 6.

6. In the Morning sow thy seed, and in the Evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

COherence, see in *verse.*5,6.

Doct. 1. The works or labours of a man in his course & calling, they are his seed. The Metaphor is borrowed from husbandry, who sow their seed in all seasons, Morning, Evening; Winter, Spring, *Hos.*10.12. *Prov.*11.18. *Psalm.*126,5,6. *Job.*4.8.

Use. 1. From the proportion our works have to fruits; whence

whence they are often called fruits, *Phil.* 1. 11. *Col.* 1. 6. *Matth.* 21. 34. *Rom.* 1. 13. Now it is an usuall thing in nature that the seed of all fruitfull trees lieth in their fruits, *Gen.* 1. 12.

Reason 2. From the smalnesse of it in it selfe, *Matth.* 13. 31. yet yielding great growth and increase, *Gal.* 6. 6, 7. *Psal.* 126. 5, 6. It was a small seed that word, 2 *Kings.* 5. 8. yet brought forth great increase.

Reason 3. From the lying of it for a time (as it were under the clods and furrowes of the earth) in obscurity seeming rather to fall into losse then to promise increase *Psalm.* 126. 5.

Use 1. To provoke to sow precious seed; let our waies be fruitfull, and fruitfull in the best workes. No fruit but hath his seed in it; and the better the seed, the richer the Harvest; every man in his calling, let him doe his works of the best.

Use 2. To encourage every man to wait for a greater increase of his labour then it is worth; The seed is little worth compared to the harvest, 1 *Kings.* 19. 19, 20.

Doct 2. Our ignorance and uncertainty of successe of our labours in our callings, should not dishearten us, but rather encourage us to a greater diligence, and fruitfulnes in them *Acts.* 20. 22.

Reason 1. From the strict account we must give of our Time and Talents unto God, *Ephes.* 5. 15. *Matth.* 25, 26, 27.

Reason 2. From the abundant recompence of reward to fruitfulnesse in good duties, 1 *Cor.* 15. 58.

Reason 3. From the greater hopes of a more plentifull harvest, when more variety of seed is sown; if one miscarry, the other may take; yea and none will be lost. The Merchant that traderh in many barks, is more like to see a safe returne of some.

Reason 4. From the greater exercise of faith, hope, and patience where events are uncertaine, 2 *Cor* 5. 7. 1 *Cor.* 9, 10. *Jam.* 5. 7.

Use 1. To exhort to fruitfulnes in our course and calling upon all occasions and opportunities; *In the morning sow thy seed, in the evening let not thy hand rest.* Seed in the Garner multiplieth not, yea rather decreaseth and corrupteth. Minister in his calling, 2 *Tim.* 4. 1, 2. Magistrate in his, *Psalm.* 101. 8. Every man in his, *Prov.* 10. 4, 5.

Use 2.

Vſe 2. To perſwade us to contentment in ignorance and uncertainty of events; and learn we rather the more dependance on the Lord for his bleſſing: and be more thankfull for any good ſucceſs at any time.

Vſe 3. To be more fruitfull in that which is good, for our ignorance ſake of the events of our labour, *Text.*

Eccleſ. 11. v. 7,8.

7. *Truly the light is ſweet, and a pleaſant thing it is for the eyes to behold the Sun.*

8. *But if a man live many yeares, and rejoyce in them all, yet let him remember the dayes of darkneſſe, for they ſhall be many, all that commeth is vanity.*

COherence, ſee verſe. 1, 2, 3. Theſe words expreſſe and declare the fourth wholeſome inſtruction which *Solomon* giveth to men that live in the ruinous times of a civill State: wherein he teacheth all men this holy duty, that however the times here may fall out to their owne particular, yet to remember the dark times that remaine after this life is ended, and therefore ſo to provide and prepare in this life, as that we may with comfort leave it. Which duty *Solomon* requireth may not be neglected, notwithſtanding three divers things which might occaſion the neglect of it: Firſt, the ſweetneſſe of life for the preſent, v. 7. Secondly, the long continuance of life to ſome men. Thirdly, the proſperity and comfortable eſtate that may befall ſome men in their long life. Yet to remember, firſt, the dayes of darkeneſſe (which are comming after this life ended) are many. Secondly, That all the future time and worke will be but vanity, v. 8.

The light is ſweet, and it is a pleaſant thing for the eyes to behold the Sun; Light is a Periphraſis of this naturall life, *Job.* 3. 20. ſo here. As who ſhould ſay, life is ſweet; and ſo they that behold the Sun, are put for men living in this world: *Eccleſ.* 7. 11. And here both are put in oppoſition to the daies of darkneſſe after this life is ended, which are daies of death and buriall.

Doct. Though life be ſweet, and to ſome men long, yea and comfortable all their dayes, yet let them remember that the daies which are comming are many both of darkneſſe and vanity. The ſweetneſſe of life is argued by even *Peters* loathneſſe to die, even when an aged Chriſtian; and the cauſe

cauſe of death was honourable and gratefull, *John.* 21. 18. Daies of death and buriall are daies of darkneſſe, *Job.* 10. 21, 22. And in Hell the darkneſſe is extreame and everlaſting, the darkneſſe is outward or extreame; *Matth.* 22. 13. notwithſtanding the fire, *Matth* 25. 41. as a fire of Brimſtone, *Eſay* 30. 33.

Reaſon, of lifes ſweetneſſe, Firſt, from many deſirable comforts that we enjoy in this life, congruous and ſuitable to all our ſenſes, and to all our affections. Secondly, from the intimate union of ſoul and body, ſo as they both make but one perſon. Hence loathneſs to part; we will loſe any member to ſave head and heart, or any vitall part.

Some men ſpend their dayes in proſperity, *Job.* 21. 13.

Reaſon 1. From the reward of godlineſs, *Prov* 3. 16.

Reaſon 2. From the patience and bounty of God to evill men, *Gen* 25. 17.

Reaſons why the dayes of darkneſſe and vanity are many. Firſt, From their continuance to the reſurrection, in the end of the world, *Job* 14. 12.

Secondly, from the ignorance and oblivion of all things in the grave, *Pſal* 88. 12, & 6. 5.

Thirdly, from the diſappoyntment of any labour all that time, *Eccleſ* 9, 10. *Pſal* 30. 9.

This to be *remembred*] words of ſenſe in the Hebrew are underſtood with affection and action; ſo this word *Eccleſ* 12. 1. which implieth here, 1. Continuall mindfull knowledge of it. 2. So to be affected with care and conſcience of it, as that it may take deeper impreſſion in us then all the tranſient cares and comforts of this naturall life, whereof though the dayes be many, yet not ſo many. 3. So to provide in this life as that when our bodies ſhall ſleep in darkneſs, yet our ſouls may enjoy the light and comfort of everlaſting life and bleſſedneſs.

Reaſon 1. From the benefit of ſuch remembrance. In ſo doing we remember God, *Eccleſ* 12. 1. and our ſelves alſo, *Luke* 16. 4.

Reaſon 2. From the danger and folly, brutiſh folly, of ſuch forgetfulneſs, *Job* 21. 13. *Eccleſ* 3. 21.

Uſe, of lifes ſweetneſſe, 1. For thankfulneſs to God, who hath given us life, and all the lively comforts of it, *Job* 10. 12. For thankfulneſs to Chriſt, who laid down his life for our ſakes, *Matth* 20. 28. whence we are to live to him, 2 *Cor.* 5. 15.

Uſe 2.

Use 2. To learne to behold a greater sweetnesse in the life of grace, in union with Christ in the light of Gods countenance, *Psal* 4.6,7, & 63.3.

Use 1. Of many dayes of darknesse and vanity, and remembrance hereof, 1. To warn us not to be so taken up with the sweetnes of this life, as to forget the farre longer time to come.

Use 2. To teach us not to envie the many prosperous dayes of wicked men here; Their lightsome dayes here are but a few to their dark dayes behind.

Use 3. To provide here for life in death, and for light in darknesse, and for felicity against vanity. Meanes hereof; First, Meditation frequent, and constant, and serious of the shortnes of this life, and of all the comforts of it, *Isai* 40.6, 7,8. Secondly, Not to rest in a state of darknes here, *Eph.*5. 8. 1 *John* 1.6. Thirdly, Behold Christ losing his sweet life for us, and mourn over him, *Zach* 12.10. Fourthly, Walke in his light, 1 *John* 1.7.

Eccles. 11. v. 9, 10.

9. *Rejoyce, O young man, in thy youth, and let thy heart cheare thee in the dayes of thy youth, and walke in the waies of thine heart, and in the sight of thine eyes: but know thou that for all these things God will bring thee into judgement.*

10. *Therefore remove sorrow from thy heart, and put away evill from thy flesh: for childhood and youth are vanity.*

FOr a fifth wholsome counsell and instruction, *Solomon* giveth it unto young men, which is twofold: First, To know, God will bring them to judgement, verse 9, 10. Secondly, To remember their Creator in the dayes of their youth, verse. 1. to 7. And both this and the former Counsels, are but further motives and directions to take the Counsell given, vers. 6.4. sowing our seed in the morning, and in the Evening not to cease.

Reason 1. For after this life is ended, many will be the dayes of darknes, and they will be dayes of vanity, verse 7,8,

Reason 2. For youth is the morning of our Age; and so a fit time to sow good seed, & usually misimployed to the sowing of vanity; verse 9.10. And there be three words that expresse it: שחרות doth properly signifie the morning of Age,

v. 10.

v.10. הילדות youth is (as the word signifieth) the choyce Age of a mans life, as that 1. Which is chosen to most employments of action, 2. Wherein a man is to choose what course to take; 3. And which a man would choose to live in alwaies. ילדות is childhood, which is the green flourishing bloud of Age or life.

Parts, First, An Ironicall confession to Children and Youth to rejoyce in their dayes and wayes, *Rejoyce O young man*, &c. Secondly, A serious Admonition, to know the judgement of God reserved for them; *but know that*, &c. v. 9. Thirdly, Hence an exhortation to put away and remove the passions and lusts of youth and childhood, verse. 10. Therefore remove the Irascible passions of the heart and evill from thy flesh, that is, the lusts of the flesh. Fourthly, a Reason of that exhortation from the vanity of childhood and youth, verse 10.

Doct 1. God is wont in an holy scorne to give up children and youth in their own dayes, to take their own waies and to rejoyce (or applaud themselves) in them. See the like kinde of Irony or holy scorne, 1 *Kings* 18. 27, & 22. 15, & 2 *Chron* 25. 8.

Quest. But doth not God speake seriously, as allowing children and youth more liberties then are meet for riper years? as Chap. 9. 7, 8, 9.

Answ. There be some lawfull liberties which God doth allow to that age, as *Zach.* 8. 5, & 9. 17. But if he had spoken of these, he would have given some just ground of encouragement (for it is your portion, or the like;) but here he rather giveth a check and admonition against it, from a ground that is wont to dampe not lawfull but carnall delights. But know that for all these things God will bring thee to judgement. The wayes of, 1. Childhood, First Ignorance, 1 *Cor.* 14. 20. Secondly, Vanity; serious in trifles and trifling in serious things, *Text*, verse. 10. Thirdly, Folly. Fourthly, Falshood, *Psalm.* 58. 3. Fifthly, Forwardnesse, *Matth*, 11. 16, 17. 2. Youth, First, High conceits of their own sufficiency and worth, 1 *Tim.* 3. 6. Secondly, Inordinate and excessive love of liberty. Thirdly, Wantonnesse. Fourthly, Strong affections upon weake grounds. Fifthly, Impatience of counsels and reproofes, which is stubbornesse, *Jer.* 31. 18, 19. Sixthly, Prodigality, *Luke.* 15. 12, 13. Seventhly, Impudency, *Isai.* 3. 5. God giveth up Children and Youth to

these

these wayes; First, by not giving them his grace, either in restraining or converting so soon. Secondly, By taking from them such parents, governours and friends, as might restraine them, 2 *Chron.* 24. 17. As he that taketh away a damme, giveth a running River leave to run strongly: Thirdly, By giving them up to a company of flatterers and Parasites, sons of *Belial*, who encourage them to evill, 2 *Chron.* 24. 17, 18. and harden them against wise and grave counsell, 1 *Kings.* 12. 10, 11. Fourthly, By suiting the heart with fit and strong objects, and leaving the heart to the impetuousnesse of its own passions and lusts.

Reason. 1. From the Idol of self-fulnesse which God seeth in the heart of youth, according to which he answereth them and all others, *Ezek.* 14. 4.

Reason. 2. From their wilfull disobedience, *Psalm.* 81. 11.

Reason. 3. From his delight to scorne scorners, *Prov.* 3. 34. *Psal.* 2, 3, 4.

Reason. 4. From his purpose to magnifie his grace the more, and to humble them the more in their conversion, *Jer.* 31. 18, 19.

Use. 1. To humble childhood and youth the more; the flower of whose Age is so much corrupted. If our choyse dayes be so wicked, what are our dregs? If our first fruits be so unclean, what is our whole lumpe? yea and this spirituall judgement should humble youth the more; for it is a more dreadfull judgement for God to scorne, then to frowne and threaten.

Doct. 2. God would have children and youth to know that God will bring them to judgement for all their childish and youthfull courses, and for their delight in them, *Psal.* 50. 18, to 22. *Rev.* 20. 12, 2 *Cor.* 5. 10. *Eccles.* 12. 14.

Reason. 1. From Gods unpartiall justice to all, *Rom.* 2. 6. to 11. God taketh no pleasure in proper youth, *Psal.* 147, 10. nor pitty on carnall children.

Reason. 2. From the proportion which God keepeth in recompencing like measure, yea, double measure of torment to deliciousnesse, *Rev.* 18. 7.

Use. 1. To charge children and youth to put away and remove from them their passions and lusts, the evils of their flesh, verse. 10. Youth eagerly pursue their lusts, and boisterously contend for them: But lusts overwhelme with the greater torments, *Potentes potenter torquebuntur.*

Use 2.

Uſe 2. To diſcover and convince the vanity of childhood and youth, *verſe* 10. In regard, Firſt, Of the many corruptions incident to their Age, mentioned above. Secondly, Of their fond rejoycing in them, as a fool in his Fetters and Shackles. Thirdly, Of the danger growing thereby, of Impenitency here, and of Judgement hereafter.

Uſe 3. To exhort both, to remember their Creator in their prime dayes, *Eccleſ.* 12. 1.

Eccleſ. 12. 1.

1 *Remember now thy Creator in the daies of thy youth, while the evil daies come not, nor the yeers draw nigh, when thou ſhalt ſay, I have no pleaſure in them.*

SOlomon to reſtraine children and youth from the vanities of their Age, propounded to them a double Antidote: Firſt, The knowledge of Gods approaching Judgement, whereto he will bring them for all the evils of their youth, *Chap.* 11. *verſe* 9. whence he inferred two Corollaries; 1. An exhortation to put away youthful paſſions and luſts. 2. The vanity of childhood and youth, *Chap.* 11. *v.* 10. Secondly, The remembrance of their Creators in the dayes of their youth, *Chap.* 12. 1. The copulative *And*, implyeth a connexion upon the former, as the Addition of another remedy like the former.

Doctr. 1. The remembrance of our Creator in the dayes of our youth, is a Soveraigne remedy againſt the vanities both of Youth and Age. It is a remedy againſt the vanities of youth before ſpoken of; and the words following, [*Before the evil daies come, &c.*] argue, it is a remedy againſt the wearieſome vanities of old Age. *Remember*] words of ſenſe in the Hebrew Tongue are to be underſtood with Affection and Action, by reaſon of the combination and concatenation of all the faculties of the ſoul in pure nature, like as of links in a chaine; draw one and draw all, breake one and breake all, *Luke* 23. 42. 1 *Sam.* 1. 19. *Pſal.* 106, 4, 7. *Heb.* 13. 3. *Rev.* 2. 5. Remembrance of God implyeth and inferreth, 1. Turning to him, *Pſal.* 22. 27. 2 Truſt and joy in him, *Iſai.* 51. 13. 3 Service and obedience to him, *Deut.* 8. 11. 19. *Pſal.* 9. 17. *Judg.* 3. 7. 4 Thankfulneſſe to him, *Deut.* 8. 18.

Thy Creator] Setteth forth God as the Author and fountaine of all our being out of nothing. Which argueth God to be, 1. The end of all our being, *Prov.* 16. 4. 2 Our preserver and Governour, *Isai.* 40. 26. 3 Our owner and possessour, and Lord, *Isai.* 43. 1. 4 Intimately acquainted with all our wayes, *Psal.* 33. 15. 5 Unwilling, yea disdaining to have his worke deformed or corrupted, *Deut.* 32. 5, 6. 6 Able easily to destroy us, *Psal.* 104. 29, 30.

Creators] Implyeth more Creators then one, all the three persons concurring in the worke, *Gen.* 1. 26.

Remember Jesus Christ our Redeemer; 1. As one that dyed and rose againe for us, 2 *Tim.* 2. 8. 2 And without whom we are strangers from God, *Eph.* 2. 12. 3 In whom we become new creatures, 2 *Cor.* 5. 17. 4 And through whom the Father is well pleased with us, *Matth.* 3. 17.

Remember the holy Ghost, First, Who uniteth us to Christ 1 *Cor.* 6, 17. and without whom we are carnal and sensual, *Jude* 19. *John* 3 6. Secondly, Who sanctifieth us to God, and that in a Creating way, *Psal.* 51. 10, 11. Mortifying our passions and lusts, *Rom.* 8, 13. Quickning us to righteousnesse. Thirdly, Who pacifieth and comforteth our consciences, *John* 14. 16, 17. and that in a creating way, *Psal.* 31. 17.

Reason 1. From the vanity of youth and Age without this remembrance of our Creators, *Text. Eccles.* 12. 1, with *Chap.* 11. 9.

Reason 2. From the benefit of this yoke upon Youth, *Lement.* 3. 27, to 30.

Reason 3. From the sanctification of the whole lumpe of our life, by the sanctifying of these first fruits, *Rom.* 11. 16.

Use 1. To reprove forgetfulnesse of our Creator in this time of youth. It causeth old age to perish in such, to be good for nothing, *Job* 30. 1, 2, 3. Youth and childhood is the seed time of grace and all goodnesse. If in the spring no seed be sowne, or none but Cockel and Darnel, and such Weeds, what hope of Harvest? *Isai.* 17. 10, 11. From a threefold cause of difficulty, 1. Custome in sin, *Jer.* 13. 29. 2 Satans long possession, *Mark.* 9. 21, 29. 3 Gods rejection, *Prov.* 1. 24 to 28.

Use 2. To exhort children and youth to heed this counsell. As the people said to the blind man, *Arise, he calleth thee*, *Mark* 10. 49. so here; God accepteth the first ripe fruits *Micah* 7. 1. He taketh it then so kindly, that he wil after pass by

by many backſlidings, *Jer.*2.2. with *ch.*3,1,2,3. It is the ornament of youth, of young men, of maids, *Jer.*2.32.

Means by which God uſeth to heal ſuch. Firſt, attention to the word, *Pſal.*119.9. *Prov.*8.34. Secondly, mourning for ſtubbornneſs, and prayer for converting grace, *Jer.*31.18,19. Thirdly, abandoning of bad company, *Pſal.*119.115. Fourthly, Reforming known evils upon reproofe, *Prov.*1.23.

*Eccleſ.*12. *part of* v. 1.

While the evil daies come not, nor the yeers draw nigh, wherein thou ſhalt ſay, I have no pleaſure in them.

THeſe words begin a deſcription, firſt, of the wearieſom evils of old age, from the latter part of this verſe to the end of the ſixt. Secondly, of death, *v.*7. And both of them brought in as a double ſtrong motive, to urge young men in their youth to remember their Creator.

This former Reaſon is taken from the ſupport and remedy which the remembrance of our Creator in the daies of our youth will give to the evils of old age, *v.*1, to 6. The latter, from our diſſolution, and return to God in death, *v.*7.

Doctr. The dayes of old age are evil, and unpleaſant times, and old age it ſelfe will ſo acknowledge it, 2 *Sam.*19. 35. and yet he was of the better ſort of old men, and very well provided of all helps, *v.* 32. and as then but 80. yeers old, *Gen.*47.9. *Pſalm* 90.10.

The evils of old age are partly 1. Naturall, Firſt, in the eſtate: The loſſe of deareſt friends and acquaintance, *Gen.* 37.34,35. & 42.36. And contempt of younger people, *Job* 30.11,12,13. Secondly, in the body, Dimneſſe and decay of all the ſenſes, 2 *Sam.*19.34,35. And manifold pains and aches, and diſeaſes incident to that age.

2. Morall, Firſt, ſeeking wealth greedily, yet loth to uſe it. Secondly, ſlow and cold in proceedings, yea timorous and fearfull; yet chafing at others backwardneſs. Thirdly, hard to be pleaſed himſelfe, and as hard to pleaſe others; Fourthly, complaining of preſent times, but praiſing former daies of old, which the old men of thoſe daies as much complained of, as he of theſe.

3. Spirituall, Firſt, Ignorance. Secondly, uncapableneſſe,

and untractableneſs to be taught or admoniſhed, *Eccleſ.* 4. 13. Thirdly, pride of ſpirit. Fourthly, deceitfulneſſe. Fifthly, impenitency, through cuſtome, and hardning in ſinne, and ſelf-conceit.

Reaſon 1. From ſins of youth, *Job* 20. 11.

Reaſon 2. From the vanity of all creature-comforts, which muſt fade, *Iſai.* 40. 6.

Reaſon 3. From the neceſſity of ripening in that age, either for hell or heaven, *Job* 5. 26. in the autume of our age.

Reaſon of old mens acknowledgement of it, From their querulous and diſcontented ſpirit.

Doctr. 3. The remembrance of God in the daies of youth, is a comfortable Preſervative againſt the evil and unpleaſant time of age. For as an antidote againſt this evil, *Solomon* preſcribeth this. Hence the age of *Abraham* and *David* are called a good old age, *Gen.* 25. 8. 1 *Chron.* 20. 28,

Reaſon 1. From the bleſſing of good old age, removing and healing the contrary evils; 1. Naturall, firſt, in the eſtate. Friends not loſt, but gone before, and we haſte after them. A Crown of glory inſtead of contempt, *Prov.* 16. 31. Secondly, in the body: the power and life of faith, to put ſtrength in weakneſſe, health in ſickneſs, eaſe in pain, *Hebr.* 11. 34, *Joſh.* 14, 10, The benefit of Gods feare, *Prov.* 3, 7, 8,

2. Moral and ſpirituall: Corruptions now more mortified then ever, 2 *Tim.* 4. 7. Grace more lively, powerfull, and fruitfull, *Pſalm* 92. 14. 2 *Cor.* 4. 16. Heaven (as an haven) in view, ſeaſoning and ſweetning all, 2 *Tim.* 4. 8.

Reaſon 2. From the gracious and powerfull preſence of God, to ſupport them in age, whom he hath guided in youth, *Eſay* 46. 3, 4,

Uſe 1, To ſet on *Solomons* counſell upon young men, to be the more mindfull of their Creator in the daies of their youth, to finde the evils of old age either more fully removed, or more eaſily borne. If young men neglect this duty in their beſt times, they will be far more indiſpoſed in their evil daies,

Uſe 2, To provoke ſuch as are entring upon old age, to be more ſollicitous of remembring God and themſelves, ſeeing they are haſting faſt into theſe evils, It is a juſt reproofe to ſuch as take no notice of decayes of nature, See the ſimile, *Hoſ.* 7, 9,

Uſe

Uſe 3, To enforce carnall old men to redeem the opportunities that are loſt; The evil of the times *Paul* maketh a motive to this duty, *Epheſ*, 5, 15, 16,

Eccleſ. 12. 2. to 7.

2 *While the ſun, or the light, or the moon, or the ſtars be not darkened, nor the clouds return not after the rain:*

3 *In the day when the keepers of the houſe ſhall tremble, and the ſtrong men ſhall bow themſelves, and the grinders ceaſe, becauſe they are few, and thoſe that look out of the window be darkened:*

4 *And the doors ſhall be ſhut in the ſtreets, when the ſound of the grinding is low, and he ſhall riſe up at the voice of the bird, and all the daughters of muſick ſhall be brought low.*

5 *Alſo when they ſhall be afraid of that which is high, and feare ſhall be in the way, and the almond tree ſhall flouriſh, and the graſhopper ſhall be a burden, and deſire ſhall faile: becauſe man goeth to his long home, and the mourners go about the ſtreets.*

6 *Or ever the ſilver cord be looſed, or the golden bowl be broken, or the Pitcher be broken at the fountain, or the wheele broken at the ciſtern.*

Solomon having ſtyled old age an evil and unpleaſant time, *v.* 1. he now proceedeth to deſcribe more particularly the decayes and infirmities of nature in old men, which make their daies evil and unpleaſant; which are of three ſorts: Firſt ſome ſuch as befall the former part of old age, whilſt as yet they are able to goe abroad, *verſe* 2. to part of the fifth. Secondly, ſome of decrepit old age, when death is very neer approacing, and themſelves drawing on faſt to it. Latter part of *v.* 5. with *v.* 6, 7. Thirdly, Death it ſelfe, *v.* 7.

The decayes and infirmities of old age, whilſt as yet they are able to walk abroad, be;

Firſt, the darkneſſe of the lights about them, whether naturall as Sunne, Light (of the day when the Sunne is under a cloud) Moon, Stars: or artificiall lights, as Candles, Torches, &c. This darkneſs commeth not from the decay of thoſe lights, but from the dimneſs of our ſight, whence need of ſpectacles. I doe not underſtand this to be a de-

ſcription of adverſity; for though darkneſſe be often put for adverſity, and light for proſperity, yet we read not of the Sunne, Moon and Stars put together for proſperity; nor the darkneſſe of them, put for adverſity.

Secondly, *The returning of the clouds after rain*] is an alluſion to the winterly ſtate of old age. In Summer after rain the clouds break up, and fair weather followeth; but in winter ſeaſon after rain clouds ſtill remain, and return. So, though in youth, after weeping and coughs and rheumes dried up, the brain is clearer and drier: yet in old age, after colds, and coughs, and rheumes, and Pozes, there ſtill remain and return clouds, and vapors, and fumes in the brain, through the ſtore of ſuperfluous and excrementitious moiſture of old bodies.

Thirdly, *When the keepers of the houſe tremble*] *verſ.* 3. Some take theſe keepers of the houſe to be the five ſenſes, which are indeed the keepers of the body; but their decay is not fitly called trembling. And beſides, of their decay he ſpeaketh expreſly in the ſequel. *The keepers of the houſe*, are therefore the hands and arms which in young men are ſteady and ſtrong, and doe alſo keep both the body and houſe by repulſing annoyances, and providing uſefull things, food, rayment, &c. Theſe tremble, grow feeble, and ſhake in old age.

Fourthly, *The ſtrong men bow themſelves*] when the thighs and legs, which in young men went ſtreight and ſtrong, now buckle and ſtoop, that an old man ſtandeth in need of a ſtaffe to ſupport him.

Fifthly, *The grinders ceaſe, becauſe they are few*] when the teeth ceaſe to chew meat, many of them being worn out. Teeth come not with us into the world, and they commonly leave old men (at leaſt many of them) before they leave the world.

Sixthly, *Thoſe that look out at the windows are darkned*] when the eyes grow ſo dim that we cannot ſee well with ſpectacles, which is a further degree of dimneſſe of ſight then was mentioned in *verſ* 2.

Seventhly, *The doores are ſhut without, when* (or becauſe) *the ſound of the grinding is low*] *verſ.* 4. that is, the lips (which are the doores, *Pſalm* 141.3.) are ſhut together, when for want of teeth to grind the meat, the meat is rolled and chavelled

chavelled in the mouth, and had need of ſhut lips to keep it from falling out of the mouth.

Eighthly, *He ſhall riſe up at the ſound of the bird*] the leaſt noiſe of a Swallow or other bird, will waken an old man, through the naturall drineſſe of his brain, and through the wearineſſe of any poſture; in the day time he is weary of ſitting, and ſoon goeth to bed with the Lamb; in the night he is weary of lying, and ſoon riſeth with the Lark.

Ninthly, *The daughters of muſick are abaſed*] when either Inſtruments of ſpeech faile, which make muſick; or Inſtruments of hearing faile, which receive muſick. Speech and Hearing both faile, as in *Barzillai*, 2 *Sam.* 19.35. Which is the more obſervable, that old men whoſe hearing is ſo quick as to be wakened with the ſound of a bird, and yet the exquiſiteneſs of the ſenſe of hearing (to delight in the ſound of muſick) is quite gone.

Tenthly, *They ſhall be afraid of that which is high, and feare ſhall be in the way verſe* 5. [becauſe old men are afraid of climbing in regard of the ſtiffeneſſe of their joynts, and unweildineſſe of their bodies. They feare any ſtumbling ſtone in the way, leſt it give them a fall, or any thing that meeteth them, leſt it throw them downe.

Eleventhly, *The Almond tree flouriſheth*] When his head groweth gray and hoary, which is a flouriſhing Ornament, *Prov.* 16.31. but an evident decay of due moyſture to nouriſh the haire of the head and Beard. The Almond Tree is the firſt that flouriſheth in the ſpring, *Jer.* 1.11,12. and hath his name from early bloſſoming; it is here a reſemblance of an hoary head, yet with this difference, 1. The Almond Tree flouriſheth in the Spring, the hoary head in the Winter of our Age. 2. That Tree flouriſheth before fruit, but the head flouriſheth after it. And yet it may indeed be ſaid, that the hoary head is the flouriſhing of the old man in the ſpring of another world of Immortality.

Twelfthly, *The graſhopper or Locuſt ſhall be a burden*] Whether by his noiſe (but of that before in the voice of a Bird, *verſe* 4.) or (by an Hyperbole) by his weight, an old man cannot beare the lighteſt burden; but moſt fitly, his flowneſſe of digeſtion. Though the locuſt be a cleane and wholſome food, and much uſed in thoſe Countryes (eſpecially of the poorer ſort) *Levit.* 11. 22. *Matth.* 3. 4. yet it is

heavy and burdenſome to an old mans ſtomack.

Thirteenthly, *Deſire faileth*] Or appetite, either to meat or drinke, or eſpecially to marriage fellowſhip.

The latter ſort of particular infirmities accompanying old Age, are ſuch decayes of nature in old men, as are found in their decrepit Age, when they are drawing on to death, and mourners goe about the Streets; for they are not called till death, or till entrance into the gates of it.

Firſt, *When man goeth to his long home*] That is, to the houſe of his age, the grave where he ſhall reſt whilſt the world ſtandeth, *Job* 14.12.

Secondly, *The mourners goe about the Streets*] To wit, the women skilful in mourning for the dead, and that with ſuch affection and geſture, and lamentation, as to ſtirre up mourning in a whole company, *Amos* 5.16. *Jer.* 22.18.

Thirdly, *Or ever the ſilver cord be looſed*] That is, the Marrow of the backe bone, which runneth from the Braine through the necke, to the bottome of the back through 24 joynts, and takes in therewith all the ſinewes: whence followeth a ſhaking and trembling of all the joynts, and utter-feebleneſs to uſe any limbe without helpe, *v.6.* Or rather the ſinewes, which are the ligaments of all the members, and looſned by cold humours and Palſey diſtempers.

Fourthly, *The Golden Bowl is broken*] When the Scull is parted in the ſutures or ſeames of it, whence the Chaps fall, the Almonds of the eares are ſtopped, part lifting up againe.

For the Hebrew is the ſame with *Golgotha* which ſignifieth a Scull, 2 *Kings* 9.35. *Matth.* 27.33. It is a Bowle becauſe it is round, and *golden* both for the colour, and for the pretious uſe of it to containe and preſerve the Braine.

Fourthly, *The Pitcher broken at the Spring*] That is, the bladder is broken at the ſpring of water, the Iſſuing forth of the water or the retentive faculty of the muſcle at the neck of the bladder being broken, ſo that water (*urine*) iſſueth from him inſenſibly, without ſtay.

Fifthly, *The wheele broken at the Ciſterne*] Is the Lungs broken off from their motion of inſpiration and reſpiration by phlegme from the ſtomacke, which is as the Ciſterne from all the body, The Lungs are as a wheel tranſmitting the Air in and out, up and downe: But though there be no open paſſage between the Stomacke and the Lungs (and therefore

fore is no ordinary purging of the Lungs, but upwards by ſpitting and coughing) yet when the ſtomack is ſurcharged with phlegme, it diſtilleth it unto the Lungs and ſtoppeth them; look as when a man or beaſt is dead, there ſeemeth no way of entrance into the bladder for water, no not for Aire (for if you blow it full of wind, none will iſſue out:) And yet whilſt there is life in the body, both water and ſand paſſe through little veines into the bladder. So by the like ſecret paſſages doth the Ciſterne of the Stomacke convey phlegme to the Lungs, even to the ſtifling of them. And upon this ſtoppage of the Lungs with phlegme, that the wheele cannot turne the Aire (or breath) up and downe, in and out, followeth rutling in the Throat, breaking off the motion of the Lungs, and ſo death ſuddenly followeth.

Doct. 1. The wiſedome of God would have young men to take particular and ſpeciall notice of the decayes and infirmities of old age, and by all and every of them to be ſtirred up to the remembrance of their Creatour in the dayes of their youth. *Solomon* the eldeſt ſon of wiſedome reckoneth up theſe infirmities of Age, not to ſhew his skill, but to teach us to diſcerne theſe, and to provoke us by every one of them, and much more by all together, to remember our Creatour early.

Reaſon. 1. From our backwardneſſe to take notice of theſe decayes in our ſelves; much leſſe in others, and moſt of all in our young time, when there are no cords in our death, *Hoſ.* 7.9.

Reaſon. 2. From the unliſtneſſe and undiſpoſedneſſe of old age to attend ſpirituall duties in the midſt of bodily infirmities. (As in *Aaron* in like bitterneſs, *Levit.* 10. 19, And in the Iſraelites, in anguiſh, *Exod.* 6.9.)

Reaſon. 3. From the unſupportable weariſomneſſe of theſe evils unto old age, when it is not eaſed and ſupported by grace.

Uſe. 1. To ſhew us the many bitter fruits of the ſin of our firſt Parents, even to our bodies, 1. Death. 2. Strong cords to Death.

Uſe 2. To teach us both the Leſſons *Solomon* here calleth upon us to learne, 1. The remembrance of theſe Infirmities 2. The remembrance of our Creatour by them, and that in our youth, before they befall us in age. *Object.*

Object. But what can these crosses and the remembrance of them doe to a kindly worke of conversion? They are all but punishments of sin, and so sanctions of the law, and the law maketh nothing perfect, *Heb.* 7. 19.

Answ. First, Yet no commandement of God is vaine, when the spirit co-worketh. Secondly, These infirmities, as the law it selfe, drive us to Christ, *Gal.* 3. 24. And he, 1. Taketh away our sins, *John.* 1. 29. 2 Beareth our infirmities *Matth.* 8. 17. *Psal.* 103. 3. and he supporteth us in them, *Isai.* 46. 4, & 40. 28, to 31. 3 He reneweth the inner man with proportionable strength and comfort, 2 *Cor.* 4. 16.

Use. 3. To comfort godly old men, in that God taketh particular notice of all their decayes and infirmities.

Eccles. 12. v. 7.

7. *Then shall the dust returne to the Earth as it was: and the spirit shall returne unto God who gave it.*

COherence see in verse 2. In these words are set forth, First, The first and last condition of the body, in regard of its materiall cause, *Dust returneth to the Earth, out of which it was taken.* Secondly, The first and last condition of the soul, in regard of the efficiency cause and disposing hand; *The spirit returneth to God that gave it.* Meaning. *Dust*] By a Metonymy of the material cause for the effect, *Dust* for mans body made of *Dust*:] *Gen.* 2. 7. *Returne to the Earth*, First, By buriall in the Earth, after the manner of the Jewes. Though in burning and drowning it finally returneth to Dust, to Earth, also. Secondly, By rotting in the Grave, and dissolving to Earth at last.

Spirit] Soul, as being here opposed to the body. *Returneth to God*]. Not every Soul to dwell with him (for here the speech is of all men;) but to be disposed of by him for his finall estate. *That gave it*] First, By breathing it into his face at the first Creation. Secondly, By forming every soul of a sinfull matter of the soules of the Parents, or of the spirituous part of their seed, *Zach.* 12. 1.

Doct. 1. As our bodies being made of Dust, doe in death returne to Dust; so our Souls being given us of God, returne againe to God, *Gen.* 2. 7. The body is made, not of the heart of

of the Earth, that is rich in metrals, not of the ſoyle of the Earth that is rich in fruits, nor of the ſand of the Earth which is profitable for Ballaſt, for houre-glaſſes, or for a Sea bound *Jer.* 5. 22. but of the duſt of the Earth, which of all the reſt is moſt unprofitable, like unſavory Salt, *Matth.* 5. 13. Stones are firme matter, Clay tough, but duſt eaſily diſſipated and ſcattered with every blaſt of wind.

Object. But is not our body mixt of the foure Elements?

Anſw. Yes, *Reaſon* 1. For all theſe are found in us, our ſpirits are fiery, our breath is airy, our bloud and humours watery, our fleſh and bones, muſcles and ſinews have much Earthly matter in them.

Reaſon 2. We are nouriſhed by all theſe Elements.

Reaſon 3. We are diſſolved into all theſe Elements. But yet God firſt took duſt, then wetted it, and made clay of it, and faſhioned it into the forme of humane body; hence *Job.* 4. 19. The firſt foundation & matter was duſt, clay made of it, and our bodies of clay. Duſt only is expreſſed as being firſt and predominant.

Uſe 1. For inſtruction to all men; Firſt, To behold Gods wonderfull power, wiſedome, and goodneſſe, who out of a duſt-heap hath formed ſuch a curious and glorious worke; *Pſal.* 139. 14. All the Divels in Hell cannot ſuddenly make a Louſe of duſt, *Exod.* 8. 18, 19. and *Moſes* and *Aaron* did make but Lice of duſt, verſe. 17. Secondly, To be lowly and humble-minded eſpecially when we come into Gods preſence *Gen.* 18. 27. *Iſai.* 45. 9. 1 *Kings.* 8. 27, Secondly, To be mindfull of our mortality, *Gen.* 3. 19. every blaſt of Gods diſpleaſure ſcattereth our duſty Tabernacle, even of great men, *Iſai.* 40. 15, 23, 24. And therefore to remember our Creatour, and prepare for a change, *Eccleſ.* 12. 1. 7.

Uſe 2. For comfort to the godly, Firſt, He will not deale with us after our ſinnes, *Pſal.* 103. 13, 14. Secondly, To encourage us againſt the feare of men whom the moath ſhall chavel to duſt, *Iſai.* 51. 7, 8. To ſtrengthen our faith in Gods power; to raiſe us, 1. Out of outward abaſement, 1. *Sam.* 2. 8. 2. Out of inward abaſement, *Pſal.* 119. 25. And 3. out of the grave, *Dan.* 12. 2. Our bodies ſhall returne to duſt, that is, they ſhall dye, corrupt, and returne to duſt, *Gen.* 3. 19. hence *Job* 17. 13, 14, & 21. 26, & 24. 20. It ſo falleth out to great men *Pſal.* 82. 7. and meane, wiſe men and fools, *Pſalm* 49. 10. rich

men

men and poor, *Psal.* 49.10.16, 17. good men and bad, *Psalm.* 30. 9. and all men, *Job.* 30.23. *Isai.* 40. 6, 7. except onely Christ who saw no corruption, and so no dust, *Acts.* 2. 31. and such as remaine alive at the last day, 1 *Cor* 15.51.1 *Thes.* 4.17.

Reason 1. From the wages of sin, *Rom* 15.12, &c.

Reason 2. To root out the root of sin, *Rom* 6,7. Original sin is fitly compared (by *Epiphanius*) to a wild Fig Tree, rooted in the joynts of the stone-wall of a goodly Pallace. If it be cut and lopped (as it is by repentance and mortification) yet it sprouteth againe; but when the walls are taken downe, and the stones cast asunder, body and soul parted, then being built againe, the root is shaken out utterly.

Reason 3. To prepare the bodies of men for an immortall estate, 1 *Cor* 15.50.

Use 1. To refute the vanity of carnall mindes, who thinke to escape this common condition of all men, *Isai* 28.15.18.

Use 2. To exhort to the remembrance of our Creatour & to prepare for a change. Here we have no abiding City, we seeke one to come, *Heb* 13 14 we are but Tenants at will: our Tabernacles, Earthly,

Use 3. To strike terrour into the hearts of the wicked, who returne to dust now accursed after the fall, *Gen* 3. 17, 19. It is now the food of the Serpent, *Gen* 3. 14: And it is meat and drink to Satan, to torment the wicked who are accursed from God, and so depart, *Matth* 25.41.

Use 3. To comfort the godly in distresse, *Job* 3.22. Art thou in sickneſſe and paine? thou art but grinding to dust, and then ease. Art thou grieved with a body of sinne? *Rom.* 7.24. Dust wil set thee free: Doest thou desire to be dissolved and to be with Christ? *Phil* 1. 23. Dust will dissolve thee, and be a friend of the Bridegroome to bring thee to Christ. The soul of every man is Gods gift, *Gen* 2.7 *Jer* 38.16 *Zach* 12.1. *Heb* 12.9.

Reason From Gods immediate hand put forth above the meanes in making the soule in the body; which though it be not by Creation of nothing, yet it is by Efformation of pre-existent matter, whether of the spirituous part of the seed, or the soules of the Parents, see notes in Chap 11.5.

Use 1. To employ the soule in Gods service, to which end it was made, *Prov* 16.4. yea to returne it to him with advantage, *Matt.* 25.27.

Use 2.

Uſe 2. To feed it with ſpirituall food, as word, Sacraments, &c. for it is a ſpirit.

Uſe 3. Then God may take it againe at his pleaſure, *Job.* 1.21. At death the ſoul returneth to God againe, *Luke* 23. 43.46. *Acts* 7.59.

Reaſon 1. From the account to be made, and the reward to be received.

Uſe 1. To aſſure the Immortality of the ſoul, and to reprove the brutiſh ignorance of ſuch as conſider it not, *Eccleſ.* 3.21.

Uſe 2. To exhort to prepare for this returne, and therefore to remember our Creatour in the dayes of our youth.

Uſe 3. To comfort the godly in aſſurance of their returne to God at the laſt.

Eccleſ. 12. v. 8.

8. *Vanity of vanities (ſaith the Preacher) all is vanity.*

IN theſe words *Solomon* repeateth the concluſion of the whole book, which he laid down in the beginning, Chap. 1,2. and hath proved by ſundry arguments throughout the book, eſpecially by an Induction of many particulars. And now having finiſhed his proofe thereof, and demonſtrated laſt of all, the vanity of childhood and old age, youth and death, he repeateth againe his concluſion, as that which he hath fully declared, *vanity of, &c.*

Doct 1. The whole eſtate of the creature from firſt to laſt and the whole eſtate of man from his childhood to his old age, yea to death it ſelfe, is a ſtate of exceſſive vanity, vanity of vanities, univerſity of vanities, *Rom* 8.20.

Exceſſe of vanity], For therefore it is called by an not vaine, but, vanity it ſelfe, yea, *vanity of, vanities*; which is a ſuperlative vanity, as holy of holies is a ſuperlative holineſſe. *Variety of vanities*] for it is vanities in the Plurall number, vanities of many ſorts; *Univerſity*, or *Univerſality of vanities*]. *All* is vanity. The Univerſality of all creatures is vanity, and all vanities is found in the creatures. The vanity the creature is ſubject to, is called the bondage of corruption, *Romans* 8.20,21. which is not meant of natural corruption, ſuch as might be in beaſts before the fall: for when generation

tion was to be, there was to be corruption. But would have been no vanity, becauſe the creature had then finiſhed his worke, as the Silk-worme (after a ſort) hath done, and ſo departeth. But he meaneth a Corruption that fell upon the creature by the Fall; which is a corruption, 1 Through enmity of one creature againſt another, when they alſo ſuffer moſt, that are moſt innocent, *Job* 12.7,8. 2 Through their inward debility, or infirmity: whence, Firſt, Their often abortions both in Cattle, Women, fruitful Trees, Olives, Vines, and Figs caſting their fruit. Secondly, Their labour to bring forth what fruit they doe yield, even beyond their ſtrength, whence neceſſity in the Soyle, of lying fallow; in Living creatures, of barrenneſſe, *Gen* 3.17, & 4.12. *Levit* 26. 20. Onely weeds and Bryers, and Thornes (and ſuch fruits of the curſe) are brought forth with more eaſe, *Gen* 3.17, 18. Thirdly, Through abuſe, by making the creatures the objects of our beſt affections, *Pſal* 20.7. *Prov* 18.11. *Job* 31. 24. *Iſai.* 44.17. *Ezek.* 16. 15. Thus we place our Soveraigne good in the creature comforts; and by making them inſtruments of wickedneſſe whether againſt God or againſt man, 2 *Tim* 4. 10. *Jonah* 2.8. *Hoſ* 2.8. *Jer* 22. 21. *Jer* 22. 17. *Micah* 2. 1, 2. *Job* 24. 15, 16.

Reaſon 1. From the fall of our firſt parents, *Gen* 3.17, 18.

Reaſon 2. From the ſins of any perſon or people in ſucceeding Generations, *Gen* 4.12. *Lev* 26.19, 20.

Uſe, See in Notes on *Eccleſ* 11.7.

Eccleſ. 12. v. 9.

And moreover, becauſe the Preacher was wiſe, he ſtill taught the people knowledge: yea he gave good heed, and ſought out, and ſet in order many Proverbs.

FRom this verſe to the end of the Chapter is the concluſion; which conſiſteth of two parts: Firſt, an encouragement to the reading of this and other books of Scripture, from verſe 9, to 12. Secondly, the ſumme or ſcope, and uſe of this and the other books of Scripture, To feare God, and keep his Commandements; ſet forth and confirmed by a twofold Reaſon: firſt, from the compleat duty of man. Secondly, from the exact judgement of God, verſe 14. The former

former of these, to wit, the encouragement to the reading of this and other books of Scripture, it set on by seven Arguments: First, from *Solomons* improvement of his wisedome to teach the people knowledge; and that proportionably, according to his wisedome. The more wise the Preacher was, the more he taught the people knowledge, v. 9.

Secondly, from the elaborate diligence in pondering or weighing, seeking out, ordering fit matter or words.

Thirdly, from the matter & frame of his words; they were words, 1. Of knowledge, 2. Of weight or power; the word signifieth to rule or have authority, as if the words were fit to command faith and obedience, v. 9. 3. Acceptable words, words of delight, v. 10. 4 Upright, 5 Of truth, v. 10.

Fourthly from their efficacy, as 1. Goads, 2. Nailes, v. 11.

Fifthly, from their authority, 1. Ministeriall, fastned by the masters of Assemblies, 2. Principall, or Soveraigne, given by one Pastor, v. 11.

Sixthly, from their sufficiency; Of these my sonne be enlightned (or admonished) verse 12.

Seventhly, from the vanity and wearisomnesse of reading many of other books, verse 12.

Doct. The more wise a Governour (or Ruler) especially a Preacher is, the more he teacheth the people knowledge. If it be read, *Because the Preacher was wise, he still taught the people knowledge*, it comes to the same issue. For if the wisedome of *Solomon* caused him to teach the people knowledge then the more wise a man is, the more his wisedome will encline him to teach men knowledge. But in *Salomons* phrase it is used in way of Comparison, as *Eccles* 2,13. However this is evident, It is the wisedome of a Ruler, especially of a Preacher; to teach the people knowledge, 2 *Chron* 17.7,8.9. *Coloss.* 2.1,2. 1 *Cor* 10.1, & 12.1, & 14.18,19,20. 1 *Thes.* 4.13. 2 *Pet* 3.8. *Jer* 3.15.

Reason 1. From wise mens knowledge of the excellency of knowledge, which ignorant men know not, and therefore regard not, *Prov* 1.22. *Eccles* 2.13,14, & 7.12. *Prov* 19.2 *Hos.* 4.6. *Isai* 27.11.

Reason 2. From their calling: They have a Pastoral charge of the people, yea of the souls of the people, Rulers, *Psal* 78. 70,71,72. 2 *Sam* 24.17. Preachers, *Heb.* 13. 17. God giveth to none power of the bodies of his people, but he giveth them

them also charge over their souls. [see verse 1.]

Reason 3. For regard to their own comfort. Ignorant subjects will be either, 1. Rebels, and unruly, 2 *Chron* 15.3.5,6. 2 Flatterers, *Hos* 7.3.5. 3 Barbarians. Ignorant people will be either, 1. Unprofitable hearers, *Jer* 5.3,4. 2 Persecutors, (which is worse) *Acts* 3.17. 1 *Tim* 1.13.

Use 1. To teach all men of wisdome, that have people under them, whether in Church, as Preachers; Commonwealth, as Magistrates; Family, as Parents, Masters; that it is a part of your wisedome to teach your people knowledge; and the more wisedome, the more to teach them knowledge. Preachers, *Jer* 3.15. Magistrates, as before. Housholders, to their Wives, 1 *Pet* 3.17. Children, *Ephes* 6.4. *Deut* 6,7. Servants, *Gen* 18,19. Schoolmasters and Tutors, *Prov* 30.

Magistrates teach knowledge, (not onely, as *Solomon* here, by writing) but first, by providing and sending forth good Ministers, 2 *Chron* 17.7,8,9. Secondly, by erecting and publishing good lawes, *Deut* 4,5,6. especially for the free passage of true Religion, *Ezra* 7.23. Thirdly, by removing stumbling blocks (Teachers of lyes) out of the way, 2 *Chron* 17. 6. Fourthly, by punishment of evill doers, *Judges* 8.17.16. *Prov.* 19.25, & 21.11. Fifthly, by preferment and encouragement of well-doers, *Prov* 22.11. *Psal*. 101. 6. Sixthly, by example, *Psal* 122.1,2.

Ministers teach knowledge, first, by dispensing ordinances, *Jer* 31. 15. Secondly, by exemplary conversation, 1 *Tim* 4.12. Housholders teach by Catechising, *Proverbs* 22.6. Wholsome Discipline, *Prov* 29. 15. And godly example, 1 *Chron* 28.19.

All of them teach by maintenance of Schools of good Learning, *Acts* 7.22. Else knowledge is more hard to be attained, *John* 7.15.

Use 2. To teach people to be as willing to learn knowledge; else how shall others teach knowledge?

Use 3. To teach us what is indeed knowledge; to wit, such things as *Solomon* taught, *Prov* 9.10. As first, the vanity of the creature, especially of a mans selfe by nature, as in *Ecclesiastes*. Secondly, the precious sweetnesse of the love of Christ, in the *Canticles*. Thirdly, the right ordering of Commonwealths, or Families, as in the *Proverbs*, *Prov* 9.30.

Eccles. 12. *part of v.* 9. *with* 10.

Yea he gave good heed, and ſought out, and ſet in order many Proverbs.

10. *The* Preacher *ſought to finde out acceptable words; and that which was written was upright, even words of truth.*

Solomon in teaching the people, he ſought out, and weighed, and ſet in order words of weight and delight, words of uprightneſſe and truth.

Solomon, though a wiſe man, (none like him;) yea, though immediately inſpired by the Holy Ghoſt; yet he ſet all his Logick awork in teachings and writings to the people. For whereas there be three acts or exerciſes of Logick, 1 Invention; 2 Judgement; 3 Method; and in theſe three the whole work of Logick is accompliſhed; *Solomon* ſet all theſe a work to finde out a fit matter and words for the inſtruction of the people. *Inveſtigavit*, he ſought out, is the work of invention; *libravit, trutinavit*, he weighed (as in a ballance) is the work of judgement; he ſet in order, is the work of method.

Words of weight] משלים Proverbs, that is, words of weight, of power, of authority, ſuch as are apt to ſink, not only (like *Davids* ſtone into the forehead of *Goliah*) but into the heart of the ſtouteſt.

Reaſon why ſo called, from their effect: Firſt, as convincing and preſſing down a proud ſpirit, 2 *Cor.* 10. 4, 5. Secondly, lifting up an humble ſpirit, *Iſai.* 66. 2. & 50. 4. Thirdly, directing and ordering their own lives, and others, *Pſ.* 119. 129. *Words of delight*, or acceptable words, not to the humours of the people, but firſt, to the good pleaſure of God, *Gal.* 1. 10. Secondly, to the eſtate of the people, *Gal.* 4. 20.

Reaſon 1. As being moſt ſuitable to the image of God in his children. Theſe words are as a ſeale, their hearts as wax; for all delight ſpringeth from correſpondency between the faculty and the object.

Reaſon 2. As making us men of delight, firſt to God; ſecondly to our brethren, *Pſalm* 16. 3.

Words or writings of uprightneſſe or righteouſneſſe

Reason 1. As ſuitable to Gods will, which is the rule of Right.

Reaſon 2. As aiming at right ends, the glory of God, the good of Churches, Commonwealths, Families, Soules.

Reaſon 3. As making us upright.

Words of truth.

Reaſon 1. As proceeding from the Spirit of truth.

Reaſon 2. As ſpeaking of all mens perſons, eſtates, of God, his counſels and waies; as they be without errour or guile.

Reaſon 3. As making us true.

Obiect. 1. But Penmen of Scripture ſpake from immediate revelation, 2 *Tim.* 3. 16. 2 *Pet.* 1. 21. Therefore not in a way of Logicall diſcourſe or ſtudy.

Anſw. It followeth not; for God breatheth as well in meditation as in ſodaine raptures, *Jude* 3. 1 *Tim.* 4. 14, 15. 2 *Tim.* 2. 15.

Obiect. 2. Luke 21. 14, 15.

Anſw. It is a word of encouragement to Martyrs and Confeſſours that ſuffer in a good cauſe, to expect immediate aſſiſtance, where they cannot well forecaſt or premeditate to anſwer to ſudden and unknown queſtions. Otherwiſe, if a man knew beforehand their Interrogatories, it were expedient to ſtudy how, and what to anſwer, *Prov.* 15. 28.

Vſe 1. To reprove wearineſs of the inſtructions, taught in this book; When wil our Teacher have done with this argument, that we might have more of Chriſt? but indeed a gracious heart ſeeth the more need of Chriſt, in the vanity of the creature.

Vſe 2. To reprove the rejection of ſtudied Sermons.

Vſe 3. To teach Preachers the Imitation of *Solomon* in ſtudious Invention, Judgement, and Order of words; firſt of power; ſecondly, of delight; thirdly, of uprightneſſe; fourthly, of truth, *Jer.* 48. 10. *Jude* 3. Talents ſhould be employed to beſt advantage.

Vſe 4. Sermons may be elaborate without quotations.

Vſe 5. To exhort to the diligent reading and hearing of Scripture, even *Solomon* books; they are ſtudiouſly written: they are words of power, delight, uprightneſſe, truth.

Eccleſ. 12. 11.

11. *The words of the wiſe are as goads, and as nailes faſtened by the maſters of aſſemblies, which are given from one ſhepheard.*

COherence, ſee in *verſe 9.*

Doctr. 1. The Penmen of Scripture, and Teachers of Gods people were for their ſpirit (or gifts) wiſe men; for their place in the Church, maſters of the Aſſemblies; and for their calling, given by one ſhepheard, *Prov.* 11.30.

Reaſon 1. From their immediate carriage by the holy Ghoſt, 2 *Pet.* 1,21.

Reaſon 2. From their diſcerning between the precious and vile, *Jer.* 15.19. & applying a fit word to either ſort, *Iſai.* 50.4.

Reaſon 3. From writing and teaching unchangeable rules, for all perſons, in all ages, to which nothing can be added, nor aught taken away, *Deut.* 12.32.

Reaſon 4. From fitneſſe to withſtand all oppoſitions, *Luke* 21. 15. *Acts* 6. 9, 10.

Maſters of Aſſemblies,] as being firſt, ſome of them Magiſtrates, though Prophets alſo, as *Moſes, Joſhuah, Samuel, David, Mordecai, Nehemiah.* Secondly, Some Prieſts, as *Jeremy, Ezekiel, &c.* Thirdly, all of them Prophets, immediately inſpired by the Holy Ghoſt, and ſo Watchmen ſet over the flock, *Jer.* 1.9,10. *Ezek.* 3.17.

Object. But their place in the Church is miniſteriall, not maſterly, 2 *Cor.* 1.24. & 4,5.1 *Pet.* 5.3.

Anſw. True, becauſe 1. they command nothing, in their own name, but Chriſt's, 1 *Cor.* 4.1. but for the Churches good, 2 *Cor.* 13.10. 2 But yet in the name of Chriſt they call the Aſſemblies together, *Acts* 6.2, and they rule them being gathered, with commandments, rebukes, and with all authority, *Tit.* 2.15, *One ſhepheard*] is Chriſt, *John* 10,11,16.1 *Pet.* 2.25, & 5.5.

Reaſon 1. As laying downe his life to purchaſe us, *Joh.* 10. 11.

Reaſon 2, As providing food for us, leading us into green paſtures by ſtill waters, *Pſal.* 23.1,2.

Reaſon 3. As healing our diſeaſes and ſeeking us out in

our wandrings, *Pſal.* 23.3. *Ezek.* 34. 16. *Luke* 15. 4. he giveth the maſters of the Aſſemblies, *Jer.*3. 15. *Epheſ.*4.8, 11.

Reaſon 1. As inſtituting their callings, *Epheſ.*4.8,11.

Reaſon 2. As furniſhing them with gifts.

Reaſon 3. As opening a doore for their entrance, *Joh.* 10. 9. *Acts* 20.28

Uſe, See after the next *Doctrine*:

Doct. 2. The words of Scripture are as goades and nailes, faſtened or implanted by the maſters of the aſſemblies given by one Paſtor. As goads to ſtirre up the people to duty, 2 *Pet.*1.13, & 3,1. and to ſubdue an enemy like *Shamagars* Goad, *Judg.* 3. 31. 2 *Cor.* 10. 4, 5. As Nailes ſticking faſt in the ſoule. *Pſal* 119.93. and faſtening us to God, *John* 15.7. to our brethren, and to our duties, *Neh.* 10, 29. Faſtened or planted; as *Gen.*2.8. as if they were not dead (,as doore nailes) nor dry pegs, or ſtakes; or nailes, but living plants, *James* 1.21. where his ἔμφυτος λόγος may ſeem to allude to *Solomons* משמרות נטועים in this place; Miniſters are Planters, not onely in the firſt gathering of Churches, 1 *Cor.* 3. 6,7. but alſo in carrying on the reſt of the worke, as in building. *Implanted* implyeth, Firſt, The heart is pierced, and cut by the word (as in graffing or planting) *Acts* 2. 37. Secondly, The word taking root in the heart, wanting in the ſtony ground, *Matth.* 13. 21. not ſhaken out by wine, muſick, merry company, building, buſineſſe, &c. Thirdly. Living in us, *Heb.*4. 12. Fourthly, Growing in us, *Acts* 19. 20. Fifthly, Fruitful in us, *Luke* 8.15. *Col.*1,5,6.

By the maſters of the Aſſemblies] Implyeth they have a Miniſterial worke, in implanting and driving theſe nailes to the head, 1 *Cor.*3.6, 2 *Pet*, 1.13. Theſe words and the exciting and faſtening power of them are given by one Paſtor, to wit, by Chriſt, as was opened in the former *Doctrine*, *Pſal.* 68.11.

Reaſon 1. The word is revealed by his ſpirit, 2 *Tim*,3.16. 2 *Pet.*1.21.

Reaſon 2. His ſpirit ſharpeneth and pointeth it as a Goad, *Pſal.*45.5.

Reaſon 3. His ſpirit implanteth and faſteneth them.

Both the *Doctrines* may be thus compriſed in one.

Doctr. The words of Scripture are the words of the wiſe, quickning like Goads, and faſtened like Nailes, implanted by

by many Maſters of the Aſſemblies, yet given by one Paſtor.

Uſe 1. See here what manner of perſons the Penmen of Scriptures and the Preachers of them be, to wit, 1. For their gifts, Wiſe. 2. For their office, Maſters of Aſſemblies. 3. For their calling, given by one Paſtor, as in the former *Doctrine*.

Uſe 2. To teach the Maſters of Aſſemblies, how the Word ſhould be handled, wiſely according to the ſenſe of Scripture, and to the eſtate of the people. As Goades, 1. Sharply, piercing'ly, *Titus* 1.13. quickning a dull ſpirit, *Pſal.* 119. 93. 2 Subduing and wounding an enemy, whether luſt or gainſayer (as *Shamgars* Goad, *Judg.* 3. 31.) 2 *Cor.* 10.4, 5. *Titus* 1.9. As Nailes, 1. Driving at firſt the ſharp but ſmal end into the heart; things that may moſt eaſily ſinke and take place, and enter, *Heb.* 5.11, 12, 13. 2 Following the word with ſtronger matter which may hold the heart ſtrongly and cloſely to God, to Brethren, and to Duty.

Implanted] this is done by diſpenſing the word, 1. In faithful ſimplicity, *Jer.* 23. 28, 29. Humane wit and authorities added to it, doe but adulterate it, like as Paint do marble, or as honey and wine in childrens milke: as painted glaſſe windowes darken the light; as a bumbaſted ſword hindreth cutting. 2. In manifeſtation of the Spirit, breathing and ſpeaking in the Scripture, and breathing and ſpeaking in the hearts, and words, and lives of Miniſters. Hence power, 1 *Cor.* 2.2,3,4. 2 *Cor.* 13.3,4.

Uſe 3. To teach us the ſtate of the people without Maſters of the Aſſemblies, to be wanting, firſt in heavenly wiſdome, *Jer.* 4. 22. Secondly, in forwardneſſe; hence need of a goad to prick them forward. *Heb.* 5. 11. Thirdly, in ſtedfaſtneſs; hence need of Nailes to faſten them, *Eph.* 4. 14.

Uſe 4. For triall, when the word hath had his kindly and true effect, and work in us; to wit, firſt when it quickneth us; ſecondly, when it ſtrengthneth us; thirdly, when it is implanted in us.

Uſe 5. To teach us to make uſe of Chriſt, as our ſhepheard, whether we be maſters of Aſſemblies, or ſheep fed by them.

Eccles. 12. 12.

12. *And further, by theſe, my ſonne, be admoniſhed: of many books there is no end, and much ſtudy is a wearyneſſe of the fleſh.*

IN theſe words, as in the former, Solomon exhorteth his ſonne, and in him all his ſubjects; and in his ſubjects all Chriſtians, yea all men, to be admoniſhed by theſe books of Scripture, whether penned by *Solomon* or other maſters of the Aſſemblies. See this former argument in v. 9.

In this verſe, firſt, from the ſufficiency of theſe books, *by theſe my ſon be thou admoniſhed.* Secondly, from the unprofitableneſſe and weariſomneſſe of making and ſtudying many other books, *Of making many books there is no end, and much ſtudy a wearyneſſe of the fleſh.*

Doct. It is the duty of every ſon of wiſdome to be admoniſhed by the books of Scripture, whether written by *Solomon*, or by other Prophets; whether ſharpned or faſtened by the maſters of Aſſemblies, *Pſalm* 19. 11.

To be admoniſhed implieth three things: Firſt, to be enlightned, making the word a light or lanthorn, *Pſal.* 119. 105. So the word is tranſlated, ſhine as the light, *Dan.* 12. 3. or brightneſſe. Secondly, to be warned, and ſo firſt reclaimed from evil of ſin: ſecondly preſerved from evil of puniſhment approaching, *Ezek.* 3. 17 to 21. and 33. 4, 5, 6. Thirdly, to be made circumſpect to duty; ſo the word is tranſlated *take heed*, *Ezra* 4. 22. and ſo uſed *Pſal.* 19. 11.

Reaſon 1. From our relation to God and his Prophets: we are their children, they therefore are our fathers, *My ſonne*, *Text.* Acts 3. 25. God is our father and Maſter, *Mal.* 1. 6. and therefore all his words are warnings [as of the Centurion to his ſervants, *Matth.* 8. 9.]

Reaſon 2. From the benefit of taking warning, and great danger of the contrary, *Pſal.* 19. 11. *Col.* 1. 28. *Ezek.* 3. 17, to 21. and 33, 4, 5.

Reaſon 3. From the ſufficiency of Scripture to that end, 2 *Tim.* 3. 16, 17. If they ſuffice not, none elſe will, *Luke* 16. 29, 31.

Reaſon 4. From the unprofitableneſs, or boundleſs endleſneſſe

lesnes of reading or writing many Books; one Book acknowledgeth and referreth to another: neither doth a man studious of books know where to stint himselfe. Hence falleth in, 1. Vanity, as of many words, so of many books, 2. Impotency of concocting them, 3. Fastidious loathing of Scriptures.

Reason 5. From the wearisomnes of much study to the flesh, it beateth and heateth the braine, it intendeth and stretcheth the mind, as if the body were set upon the rack, yea sometimes to the breaking of a mans wit, as the string of an instrument stretched too high or too far. As in wrastling, so in studying, there is a striving, then weerinesse, then despaire of overcomming, then giving over, then taking up, striving againe, and so &c. Much study drieth up the sweetest moysture of the body, whether blood or marrow; consumeth the cheerfull spirits, whether of brain or heart; and so breedeth morosity, harshnesse of spirit, troublesome to a mans selfe and others.

Use 1. To refute the additions of the Decrees of Popes, of the Apocrypha, of the Canons, of Councils, of the Traditions of Fathers to the Scriptures, for the direction of faith and life, *Prov* 30.6.

Use 2. To teach us what we are without the Scriptures; Dark, and want enlightning; stubborn, and want breaking and warning; rash, and want circumspect guiding.

Use 3. To reprove the stubbornesse of most men, who will not be warned nor enlightned by the Scriptures, nor made circumspect, *Jer* 44.16,17. Such will profit by no meanes else, *Luke* 16.29,30,31.

Object. Yes, By affliction and correction?

Answ. No, not without instruction from the word, *Prov.* 6. 23. It is a signe God will destroy such, 1 *Sam* 2.25. 2 *Chron.* 25.16. *Proverbs* 29.1. *Deut* 29.19,20, 21. The meanest child that will be warned is better then such, *Eccls.* 4.13. A man that will not be admonished, will become poor, though a King.

Use 4. To teach such as are to warne others, to warn them from the Scriptures; from every vice to every duty. As *Paul* convinced the Jewes, *Acts* 28.23.

Use 5. To weane us from the vanity of affectation of much reading.

Object.

Object. Much reading and ſtudy 1. helpeth a barren wit and weak judgement, by inventing new things, and clearing and confirming the old, 2. *Solomon* himſelfe wrote many books, 1 *Kings* 4.32,33.

Anſw. *Solomons* books that were not Scripture are loſt, leſt we ſhould attribute too much light to them: Therefor no books for this admonition in wayes of Religion to be attended to, but the Scriptures; others ſo far as they explaine or apply theſe.

Secondly, Books for other ends, not ſo much to be ſought after for variety, but for choyce.

Thirdly, Thoſe Books we doe uſe, we ſhould ſeek to digeſt them by ſound judgement, and ſerious meditation.

Eccleſ. 12,13.

Let us heare the concluſion of the whole matter: Feare God, and keep his Commandements, for this is the whole duty of man.

THeſe two laſt verſes containe a ſecond part of the concluſion of the whole Chapter. The former was a pithy exhortation to receive this Book, and other books of Scripture penned and opened by the maſters of the Aſſemblies, and given by Chriſt, v. 9. to 12.

This latter is a conſectary of the ſumme and ſcope of the whole book, which is ſummed up in theſe two, Feare God; keep his Commandements. Which is amplified by an Introduction calling for audience and intention, *Let us heare the end (ſumme, concluſion) of the whole matter*, to wit, of the whole fore-going diſcourſe of the vanities of the creatures, and of all the conditions thereof. And confirmed by a twofold argument, 1. From the ſumme of mans duty and ſafety; for this (to feare God and to keep his Commandements) is the whole of man, the whole duty of man, verſe 13. the whole ſafety and ſtay of man, that which ſtayeth with him, 2 From the ſtrict exactneſſe of the laſt Judgement, verſe 14.

Doct 1. It is a concluſion worthy of all attention, that the ends and ſcope of diſcovering and diſcerning all earthly vanities, Is to feare God and keep his Commandements; the

ſame

ſame courſe *John Baptiſt* tooke to the ſame end; *Iſai* 40.6,7, 8. Its a concluſion worthy of all attention; for *Solomon* calleth upon himſelfe as well as upon all his people, Let us heare, &c. As a Cocke clappeth his own ſides with his wings, to ſtir up himſelfe, before he awaken others with his crowing. For clearing this poynt it would be opened, 1. What is the feare of God? 2. What are meant by his Commandements? 3. What is meant by the keeping of them.

The feare of God, it is an holy affection of the heart, whereby we are affected towards God offended with the greateſt terrour, and towards God reconciled with greateſt reverence, *Heb* 12.28. godly feare, *Iſai* 8. 13. 2 *Pſal* 90.11, & 119.53. *Luke* 12.4,5. 3 *Heb* 12.28. *Pſal* 130.4. *Exod* 15.11. feareful in praiſe, *Hoſ* 3.5. Hence being affected to God offended with greateſt terrour, Firſt, we eſchew all ſin whereby God is offended whether man take notice of it or no, *Job* 1.8. & 31.21,23. Secondly, no worldly dangers feared ſo much as Gods diſpleaſure, *Luke* 12.4,5. Thirdly, No matter ſo weighty as to ſeek Chriſt in whom our reconciliation is wrought, 2 *Cor* 5.11.14.

Hence being affected to God reconciled with greateſt reverence, Firſt, Chriſt in whom we are reconciled is moſt reverenced and adored, *Pſalm* 130.4. and moſt cloſely cleaved to, *Jer* 32.40. Secondly, His word moſt venerable and awfull, *Iſai* 66.2. *Pſalm* 119.161, Thirdly, Our own ability is diſtruſted, and we walk in awful dependance on Chriſt in our whole ſervice of God; *Phil* 2.12,13. *Heb* 12.28. *Rom.* 11.20. 1 *Pet* 1.17,18. Reverence ariſing from apprehenſion of his tranſcendent greatneſſe, and goodneſſe, we worſhip him, and endeavour to approve our ſelves to him, to be accepted of him.

2. The Commandements, be the Ten Commandements, *Deut* 4. 13. which is further explained in the Goſpel by believing on Chriſt, 1 *John* 3.23.

3. To keep theſe Commandements is ſet forth by compariſons. As our way, *Joſh* 1.7. As our Treaſure, *Rev* 3.20,21. As the apple of our eye, *Prov* 7.2. And as our life and ſoule, *Prov* 19.16. that is, with all diligence, faithfulneſſe, tenderneſſe, and preheminence.

Reaſon 1. From the whole of man wrapt up in the feare of God

God and keeping his Commandements; it is our whole perfection and safety; life maketh us equall to a plant, sense to a beast, reason to a man, grace (fearing God and keeping his Commandements) to Angels, *Luke* 20. 36. *Isai* 6. 2. *Psal.* 103.20. It compleateth our conformity to the Image of God. It is our whole duty, and attaineth an everlasting happy estate *Deut* 5.29. else we walke in vanity, *Psalm* 39.5,6. and feare death, hell, the faces of men.

Reason 2. From the vanity of seeking after Gods feare, and yet not weaned from the vanities of the world; *Marke* 6. 20.

Reason 3. From the vanity of weanednesse from earthly vanities without learning the feare of God, and keeping his Commandements; such was all the devotion of Popery, leaving great estates, yea Kingdomes to live and dye in a Fryers Coule, *Isai* 1.11,12,13.

Reason 4. Of the attention due to this word and counsell: First, From the dulnesse of our hearing, *Heb* 5.11. Secondly From the weightinesse of the duty, *Text.* Thirdly, From the noise of wordly matters and imbred lusts hindring our attention.

Use 1. To refute the Antinomians who abrogate the Commandements, and in summe hold forth, Grace without Christ, Christ without Faith, Faith without the word of promise applyed particularly to me by the spirit, And the word of the Gospell without the word of the law.

Use 2. To teach us to make these two duties our whole worke, *Deut* 5.29.

Eccles. 12.v.14.

14. *For God shall bring every worke into Judgement, with every secret thing, whether it be good, or whether it be evill.*

IN the former verse *Solomon* gave it for a conclusion of the whole Book, *Feare God, and keep his Commandements.*

Which duty he presseth by a twofold Argument; First, from the weight of the Duty, it is the sum and safety of the whole man, verse 13. Secondly from the universall and strict account which God will take of every worke done under the Sun, *Text.* v. 14. So this last end of the book is the last end of the world. *Doct.*

Doct. There is no worke, whether it be open or ſecret good or evill, but God will bring it to judgement.

No work] whether, firſt, Of the heart as counſels, thoughts, affections, 2 *Cor* 4,5. *Jer* 17.9, 10. Secondly, of the lips, as words, *Matth* 12.36. *Jude* 15. Thirdly of the hands, or other outward members of the body, 2 *Cor* 5. 10. *Eccleſ* 11. 9. *Pſalm* 50.21. Not onely of all the children of men, but even of evill Angels alſo, 1 *Cor* 6.3.

Though never ſo ſecret] נֶעְלָם *abſconditum*, *velatum*, hidden or ſecret; ſo the word ſignifieth, not as the vulgar Latine turneth it, *erratum*, abſurdly ; for when he ſaith, *pro omni errato, ſive Bonum, ſive malum ſit*, it argueth ſome *erratum* is *bonum*. But if it be an *erratum*, an errour or fault, how is it good ? if good, how is it *erratum*, an errour or fault ? See then their vanity that thinke the vulgar Latin authenticall ; or the Church of *Rome* infallible.

God will bring all to Judgement] many things in this world, *Prov* 11.31. *Pſalm* 58.10, 11. All things whatſoever, at the laſt day, 2 *Cor* 5.10. *Rom* 2.16. *Acts* 17.31. *Matth* 25. 31, to 46.

Reaſon 1. It is for the honour of God, to rectifie all the iniquity of judgement ſeats, and other obloquities here below, *Eccleſ* 5.8. & 3.16,17. with *Micah* 7.3,4. As his infinite wiſedome knoweth all iniquity, ſo his infinite juſtice cannot but give due recompence to all.

Reaſon 2. It is for the honour of Chriſt, *John* 5. 23. 29. To declare the honour firſt, of his power, in raiſing the dead by his voyce, *John* 5. 28, 29. Secondly, of his glory, *Matth* 25.31. all the elements burning about him, 2 *Pet* 3.10. all the Angels and Saints attending him, each one as bright as the Sun *Matth* 25.31. *Jude* 14. a glorious high Throne ſet in the aire for him, *Matth* 25.31. all the creatures preſented before him, and bowing to him, *Rom* 14.10,11. Thirdly, the honour of his wiſedome, in making manifeſt the ſecret counſels of all hearts, with all ſecret conveyances, and that particularly 1 *Cor* 4,5. *Luke* 12.2. Fourthly, of his juſtice : both ſhewing the cauſe of all his own adminiſtrations ; why often it went ill with the godly, and well with the wicked, *Eſay* 28.17. and rewarding all according to their works and the fruits of them, *Jer* 17.10. which will not be accompliſhed whilſt the world laſteth; neither the good that ſome have done by their

their laws, books, counſels, examples, &c. Nor the evil of others.

Reaſon 3. It is for the honour of the Church, and of all the godly, 2 *Theſ* 1.10. *Micah* 7.9.

Uſe 1. For information, 1. That the account taken at the laſt day will be general, of all Nations and perſons; and alſo particular of every ſingular cauſe and perſon, *Rom* 14. 12. *Matth* 12.36. *Pſalm* 50,21. And that not ſecret, but open, ſo as all men may judge of all ſecret conveyances, *Luke*. 12.2. 1 *Cor* 4, 5. Secondly, that the day of judgement will be of longer continuance, then a night or day: for ſo many buſineſſes of all Nations, and perſons cannot be examined openly, in the ſpace of a few hours or yeers: The day of grace is of many yeers (1 *Cor*.6,2.) ſo alſo is that of judgement.

Uſe 2. To exhort to repentance, and faith, that he who ſhall be our Judge, may be our Saviour, *Acts*. 17.30, 31. 1 *Cor*.11.31. 2 *Theſ*. 1.10.

Uſe 3. To bridle all licentiouſneſſe and boldneſſe in ſin, and pleaſure in it, *Eccleſ*.11.9. *Acts* 24,25.

Uſe 4. To exhort to ſincere and conſcionable, awfull, and fruitfull obedience, 1 *Pet*.1.17. 2 *Pet*. 3.11, to 14. 2 *Cor*. 5.9,10. *Text*.v.13,14. *Luke*.12.1,2. 1 *Cor*.15.58.

Uſe 5. To exhort to judge others ſparingly and charitably 1 *Cor*.4,5. *Rom*.14.10. *Matth*.7.1,2. *Jam*.2.13. But to provoke them earneſtly to prepare for this day, 2 *Cor*. 5. 10,11.

Uſe 6. To encourage the Saints to patience, conſtancy and comfort in well-doing, and ill ſuffering, 1 *Cor*.15.58. 1 *Theſ*. 4.17.2. 2 *Theſ*.1.6,7.

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